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A Quasi-Experimental Design To Study The Effect Of Multicultural Coursework And Culturally Diverse Field Placements On Preservice Teachers' Attitudes Toward Diversity

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A QUASI-EXPERIMENTAL DESIGN
TO STUDY THE EFFECT OF
MULTICULTURAL COURSEWORK AND
CULTURALLY DIVERSE FIELD PLACEMENTS
ON PRESERVICE TEACHERS' ATTITUDES
TOWARD DIVERSITY

by

Patty Moore Adeeb

A dissertation submitted to the program faculty in Educational Leadership
in partial fulfillment of the requirements for the degree of

Doctor of Education

UNIVERSITY OF NORTH FLORIDA

COLLEGE OF EDUCATION AND HUMAN SERVICES

April, 1994

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This Doctoral Dissertation is Dedicated

To my daughter Brittany and my son Cason
with the sincere hope that they will continue
to value the uniqueness of all individuals
through understanding, appreciation, respect, and
acceptance of diversity. Their innocence and loving nature
are gifts without ribbons to all who know and love them.

and

To my dearest friends
Dr. Barazandeh "Baraz" Samiian and
Dr. and Mrs. Ghassan Ghata
who give honor and meaning to the word friendship.

Somewhere over the rainbow, way up high
There's a land that we've heard of once in a lullaby.
Somewhere over the rainbow, skies are blue
And the dreams that we dare to dream really could come true.
Someday we'll wish upon a star
And wake up where the clouds are far behind us.
Where troubles melt like lemondrops
Away above the chimney tops
Is where you'll find us.
Somewhere over the rainbow, bluebirds fly
Birds fly over the rainbow, why then oh why can't we.

(Adapted from "Somewhere Over the Rainbow")

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ABSTRACT

A quasi-experimental study was conducted within the context of the University of North Florida's EXCEL (Excelling in Clinical Education Learning) teacher preparation program to investigate the impact of three types of educational treatment on the attitudes toward diversity of preservice teachers. Data were collected and analyzed based on the pretest/posttest measures of three self-reporting instruments: Cross Cultural-Adaptability Inventory, the Cultural Diversity Awareness Inventory, and the Bogardus Social Distance Scale. The preservice teachers ($N = 208$; K-12 regular and special education majors) experienced the following treatments: (1) informal seminar studies of multicultural education issues accompanied by a field experience in a non-culturally diverse public school classroom; (2) informal seminar studies of multicultural education issues accompanied by a field experience in a culturally diverse public school classroom; and (3) no seminar studies of multicultural education issues and no field experience in a public school classroom. The weekly on-campus seminars were conducted by four clinical educators (master teachers from neighboring districts on alternative assignments for two years). In addition, within group attitudinal differences toward diversity of preservice teachers enrolled in the field-based seminars were examined based on variates of field placement, seminar instructor, gender, age, race, educational major, association with culturally different people, and teaching grade level.

Examination of relationships between groups, based on ANOVA and ANCOVA results at the .05 level of confidence, reveals the followings:

(1) no significant differences were found in attitudes toward diversity of preservice teachers enrolled in the field-based seminars focusing on issues of diversity, but significant differences were found between the control and experimental groups at both the onset and end of the study (experimental group had higher mean scores),

(2) significant differences were found within-groups for the demographic variates of seminar instructor, age, race, association with people of diversity, and grade level,

(3) significant (although minimal) differences were found in attitudes toward diversity between preservice teachers enrolled in the seminars focusing on issues of cultural diversity as compared to the control group of students not enrolled in the seminars (experimental groups had higher mean scores),

(4) no significant differences were found between the experimental groups to support the assumption that field experiences within culturally diverse settings have a positive effect on the attitudes of preservice teachers toward diversity, and

(5) although positive significant differences were found between the control and experimental groups following the completion of the multicultural seminars, all three groups remained at the social distance preference level "having merely as a speaking acquaintance" in working with the culturally different as measured on the Bogardus and far below the normed population on the Cross Cultural Adaptability Inventory factor Flexibility/Openness (FO).

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CHAPTER ONE

Overview of the Study

Overview

This study addresses one of the most fundamental issues presently facing teacher educators: the effective preparation of teachers to meet the educational needs of an increasingly diverse student population (Grant & Secada, 1990; Hodgkinson, 1985; U.S. Bureau of Census, 1992). The quasi-experimental design examined preservice teachers' cross-cultural adaptability, cultural diversity awareness, and social distance through three self-report instruments administered as pretests and posttests to three types of educational treatment implemented during a sixteen-week preinternship experience: (1) an informal study of multicultural education and related concepts in a seminar-based setting accompanied by a field experience in a public school classroom having a high level of cultural diversity among the students, (2) an informal study of multicultural education and related concepts in a seminar-based setting accompanied by a field experience in a public school classroom having a moderate or almost no level of cultural diversity among the students, and (3) no informal study of

multicultural education and related concepts in a seminar-based setting and no field experience in a public school classroom. In addition, within group attitudinal differences of preservice teachers enrolled in the preinternship teacher education field-based seminar toward diversity were examined based on variates of field placement, seminar instructor, gender, age, race, educational major, association with people different from themselves (e.g., cultural, racial, gender, special needs, religious, class and/or sexual preference/orientation), and expected teaching grade level. Sexual orientation/preference was assessed on a social distance scale only. At the request of the school district utilized for field experience, the sexual orientation/preference of public school students was not considered in the definition for culturally diverse field settings due to the unavailability of demographic data for this student difference.

Introduction

This study is based on the premise that culturally diverse groups enrich the world in which we live and that a better understanding of people and their differences leads to higher levels of acceptance and respect for all people. The research is being undertaken at a time and within a relevant context when demographic projections indicate that the number of culturally diverse people in the United States will increase during the 1990s and the 21st century (Cortes, 1990; United States Bureau of Census, 1990). During the eighties, over twenty-five reports (Carnegie Forum on Education and the Economy, 1986; Holmes Group, 1986; National Commission on Excellence in Education, 1983)

along with scores of more recent scholarly research and writings (Banks, 1990; Giroux, 1981; Goodlad, 1984, 1990b; Grant and Secada, 1990; Kozol, 1991; Schlechty, 1990) surfaced with realistic and painful evidence of the failure of our nation's educational institutions to prepare adequately our children to become productive citizens for the twenty-first century. In a culturally pluralistic society that is becoming more and more interdependent world-wide, it is vital to the growth and security of our nation to insure that all children are given the opportunity to learn and to develop positive self-concepts and identities. Quality education for all children can not occur unless diversity and multicultural education become more than mere topics for discussion and/or conflict. The nation's people must face the challenge to respect and accept all people regardless of cultural, racial, socioeconomic class, gender, religious, and/or special needs diversity.

According to the Governor's Report (1992), Florida public school classrooms are rapidly becoming a kaleidoscope of colors, languages, learning styles, and customs. There exist extreme displays of overt and covert racism both on and off public school grounds. The representation of children of color and low socioeconomic status tracked to low academic and/or special classes far exceeds the representation of Anglo-Saxon white American middle class children. Standardized test scores for African American, Hispanic American, and Native American children are far below that of the dominant white middle class. And, disciplinary actions and dropout rates are recorded at extremely higher percentages for children of color and children of lower socioeconomic status.

Similar statistics are documented throughout the nation's public school systems (Edelman, 1987; Hodgkinson, 1986; Oakes, 1990; Stover, 1990). In particular, Stover (1990) posits that although race relations and attitudes have improved in some areas, signs of racist behavior and racial unrest indicate that "racism is alive and well in the public schools" (p. 14). Of equal concern, the number of teachers of color are estimated to be declining nationally to a marginal five percent by the year 2000, while the number of minority children in the classrooms will elevate to between 30 and 40 percent (Smith, 1991). Outside the classroom, the levels of unemployment and poverty are increasing, with one in four children to become a statistic of poverty (Edelman, 1987).

Schools and institutions of higher education play a major role in efforts to build or destroy bridges of respect and acceptance for diversity. A transformational change, comprehensive and deliberate, is required within local and state educational institutions to address not only changes within individual schools with respect to attitudes, curriculum, pedagogy, staffing, testing, and counseling, but also the manner in which our future teachers are being prepared in institutions of higher learning (Banks, 1977; Grant and Koskela, 1986; Haberman, 1988; Schlechty, 1990). Such change will require total commitment to the moral values and democratic ideals of justice, equality, and human dignity upon which our nation was conceived. Respect for and acceptance of diversity and the inclusion of multicultural education within our nation's educational institutions are the life support systems to enable all students to define their role in history and to legitimize their own cultural values, beliefs, customs, and ideas,

thus, improving the education and economic and social survival of all students.

Organization of the Study

In chapter one, following a brief introduction, an indepth discussion on the background and rationale for the study is presented. This chapter includes sections which identify the statement of the problem, purpose and significance of the study, theoretical constructs and operational definitions, research questions, and a brief overview of the research methodology, instrumentation, and population sample. Finally, a brief discussion of the limitations of the study is presented.

In chapter two, the related literature is reviewed. The chapter begins with a review of the theoretical concept of basic human attitudes, the development of attitudes that result in overt and covert acts of prejudice and discrimination in the schools, and a discussion of selected studies on attitudes of preservice teachers toward diversity in teacher education programs. Second, a review of the conceptual theories and models of multicultural education and stages of attitudinal, cognitive, and cultural development are explored, followed by a discussion of multicultural education in teacher education. Finally, the relevant research literature on preservice field experiences in educational settings representative of diverse student populations is discussed.

In chapter three, the research design, methodology, questions, and procedures for data collection and statistical analysis are described. Additionally, the reliability and validity of the instruments selected for the study and a

discussion of the study's limitations and delimitations are presented. Chapter four presents a detailed documentation of the analyses of the data and summary of the results.

In chapter five, a summary of findings, conclusions, and recommendations for future studies are presented. This chapter is followed by an appendix, reference section, and the researcher's vita.

Background and Rationale

This study was conducted within the context of a required teacher education preinternship program, Excelling in Clinical Education Learning (EXCEL), for preservice elementary, middle school, and secondary education students majoring in regular education, special education, and counseling at the University of North Florida, in Jacksonville, Florida. The background of the study examined three contemporary trends, as identified in numerous recent reports, research studies, and scholarly writings (Banks, 1989; Bennett, 1988; Collison, 1988; Commission on the Minority Participation in Education and American Life, 1988; Cortes, 1990; Gillette, 1990; Goodlad, 1990a, 1990b; Hodgkinson, 1985; Niggle, 1989; Schlechty, 1990). The first trend is the rapidly changing demographics of the United States. Presently, our nation is a "salad bowl," a mosaic of cultural, racial, ethnic, linguistic, religious, and lifestyle diversity (Pai, 1990). It is a nation which has begun to question its fundamental social, educational, economic, political, and religious institutions as emissaries for its survival in the twenty-first century. The second trend is the educational reform

movement that has evolved in acknowledgement of contemporary social conditions. According to Niggle (1989), "the incremental changes in institutional policies, practices, and programs that have sufficed in the past are not acceptable today. . . [and] the search for a more equitable system of human liberties has challenged social institutions to reconsider the content and processes of their service to society" (p. 1). Finally, the third trend is the inclusion of multicultural education in teacher education programs to prepare teachers more effectively to meet the educational needs of an increasingly diverse student population.

Demographic Shift

The United States has moved from an era in which large portions of its population were assumed to be similar and those who were different were expected to adapt, to an era when the nation is composed of many different individuals, each of whom wants to be valued and supported. As the nation recognizes the need to build bridges across cultural chasms, contemporary social conditions and events continue to challenge the present structure of basic institutions that have traditionally mirrored the monocultural interests and precedents of the dominant mainstream macroculture.

As the twenty-first century approaches, American social institutions are facing an extraordinary new challenge, referred to in the literature as "diversity." How educators respond to this challenge will have a powerful impact on the nation's future as a productive society. This increasing diversity is reflected in differences of race/ethnicity, religion, culture, gender, age, sexual/affectional

orientation, and physical abilities/qualities, resulting in what Cortes (1990) describes as a "historical crossroad" (p. 8).

Immigration trends and the birthrates of non-Western European groups are resulting in a nation that is no longer a white, Protestant, Anglo-Saxon "melting pot," as historically perceived. According to Samiian and Smith and Adeeb and Smith (in press), approximately eight million individuals immigrated to the United States between 1980 and 1990. Of this population, 80 percent came from Latin American and Asian origins. Simons, Vazquez, and Harris (1993) predict that by the year 2000, at least 10 percent of the U.S. workforce will be foreign born and by the middle of the next century "a full fifty percent of workers will likely be immigrants, or descendants of immigrants who arrived after 1980" (p. 3).

The baby boomers of the American workforce are aging, resulting in a higher average age for workers and a shrinking workforce (Jamieson & O'Mara, 1991). Simons, Vazquez, and Harris (1993) assert that the 1992 Bureau of Labor Statistics predicts women to be 47 percent of the workforce by the end of the 20th century; whereas the White male will drop to 40 percent. Thus, as the percentage of white male workers decreases, increasingly women and people of color are expected to fill 75 percent of the 20 plus million new jobs (Loden & Rosener, 1991). Furthermore, Simons, Vazques, and Harris (1993) predict that "the number of Asians in the workforce will be up eighty percent and Hispanics up seventy-five percent, while African Americans will show the smallest increase, twenty-eight percent" (p. 3).

In addition, technical and professional workers, as a group in the workforce, are growing rapidly in occupational fields that are requiring higher skill levels. The shift from manufacturing to a service economy poses a challenge not only for our business organizations, but also for our educational institutions. Simons, Vazquez, and Harris (1993) contend that "at a time when reading, writing, and making change for a dollar are no longer adequate skills for most occupations, fewer people are able to perform such simple tasks" (p. 5). The number of less educated people in the workforce is increasing, as is the number of people who are considered functionally illiterate (Jamieson & O'Mara, 1991). To prosper in the future, one must value, understand, and support the diversity in business, education, government, as well as in society in general.

Regardless of whether one sees cultural diversity as a potential threat or an opportunity, there is no denying that it is an American reality. Recent demographic projections in the United States, based on national birthrates and immigration statistics, indicate that the American student population is becoming increasingly diverse (Hodgkinson, 1986; U.S. Bureau of Census, 1992). It is estimated that by the year 2010, 33 percent of public school students will be of color (Commission on Minority Participation in Education and American Life, 1988; Grant & Secada, 1990; Hodgkinson, 1985), followed by an increase to nearly half of the nation's students by 2020 (Pallas, Natriello, & McDill, 1989). Presently, the majority of students in 23 of the 25 largest cities in the United States are people of color (Banks, 1989).

Public education, the institution primarily responsible for preparing our youth to become productive members of society, has been eminently exposed to criticism. Professional and public dissatisfactions with past and present products of education have served as catalysts for the crusade to reassess the nation's educational institutions. Many reports (Carnegie Forum of Education and the Economy, 1986; Holmes Group, 1986; National Commission on Excellence in Education, 1983) have documented poor performance on nationally standardized tests, unacceptable dropout rates, the graduation of functional illiterates, and the increasing numbers of students in traditionally high risk demographic categories.

The days of Anglo-Saxon hegemony within the nation's schools, colleges, and universities can no longer survive the challenges of the twenty-first century.

Hodgkinson (1985) writes:

Demographic projections are indicative of an educational community consisting of a group of children who will be poorer, more ethnically and linguistically diverse, and who will have more handicaps that will affect their learning. . . . Minorities will cover a broader socioeconomic range than ever before, making simplistic treatment of their needs even less useful. (p. 7)

Poor and nonwhite youth continue to be undereducated in this country, especially in large, urban areas (Edelman, 1987; Haberman, 1991). Comer (1988) points out that children of color and poverty are found to be two academic years behind the national average. Richman (1990) indicates a continued widening of the gap between the relatively affluent 85 percent of the United States society and the desperately poor 15 percent of the population, a gap

divided heavily among racial lines.

Additionally, as many as 59 percent of children of color and poverty will drop out of school before receiving a high school diploma (Comer, 1988; Jamieson & O'Mara, 1991). In 1990, 32.4 percent of the Hispanic youths and 17.5 percent of African American youths between the ages of 16 and 24 had dropped out of high school, compared to 9 percent of white youths and 12 percent of all youths (Jamieson & O'Mara, 1991; U. S. Bureau of the Census, 1992). In summary, Richman (1990) writes:

A terrifying gap looms between the skills that employers need and the training that this new workforce will have received. The Bureau of Labor Statistics estimates that jobs requiring a college education will rise from 22 percent of the total to 30 percent by the end of the century. However, college enrollment among African American youth declined to 7 percent in the last decade. Among Hispanics, the fastest growing group of new labor force entrants, the high school dropout rate is 40 percent, triple the national average. (p. 74)

In conclusion, as we move into the twenty-first century, people of color and women will constitute a disproportionate share (85 percent) of the workforce (Hudson Institute, 1987). We find the nation's economy becoming increasingly global and the United States, along with other modernized nations, moving from an agricultural, to industrial, to a knowledge/service society (Johnson and Packer, 1987). The realization of such projections posits a challenge to the historically, predominant Anglo-Saxon Protestant tradition within our nation and the expectation of assimilation into the dominant culture. By 2020 technical, service, and scientific jobs will be plentiful, but the potential worker will lack the knowledge, attitudes, and skills necessary to survive, due to the poor quality of

education being received by the increasingly large percentage of school-aged children of color.

Educational Reform Movement

Education reform is hardly a new phenomenon in the history of American education; it is an evolutionary and, at times, a revolutionary constant. Beginning with the common efforts of the intergroup education movement following World War II, and later, the civil rights movement of the 1960s and the ethnic revitalization movements that have arisen since the 1960s to reduce racial and ethnic prejudice and discrimination (Banks, 1988), the pursuit for excellence in educational programs, policies, practices, and structure has been a continued response to past and present contemporary educational, social, and economic crises in society at national, state, and local levels (Banks and Banks, 1993; Cortes, 1991; Goodlad, 1990b; Schlechty, 1990).

Recently, in response to the significant implications of demographic and social trends indicating that a major goal of education must be to help low income students, children of color, and women to develop the knowledge, skills, and attitudes needed to participate successfully in the mainstream workforce and society in the twenty-first century, reform efforts have been notably pervasive in the area of teacher education. Efforts to attain such a goal are not possible without the restructuring of American educational institutions and the basic canons, beliefs, assumptions, and culture presently espoused within them (Ainsworth, 1986; Banks, 1989; Giroux, 1985; Pai, 1990). Niggle (1989) asserts that "attention has focused on the professional educator in terms of the changing

nature of the profession, the processes of professionalism, and the relationship between the professional and the client" (p. 3).

As indicated, the American student population is rapidly changing, and the responsibility of the school as a job-preparatory institution has become increasingly more evident. Furthermore, access to professional services, such as education, considered the right of every citizen, serves to heighten the public's demand that professionals be held responsible for "social justice, broader economic opportunities, and improvement of our living space" (Sanders, 1968, p.8). Such responsibility implores the need for new leaders and a comprehensive strategic view of educational leadership (Bennis & Nanus, 1985; Deal & Kennedy, 1982; Peters & Waterman, 1982; Smyth, 1989). To insure the effective productivity of our future citizens, our educational institutions must be restructured, requiring a transformational restructuring of the total system (Foster, 1989; Sleeter & Grant, 1988; Smyth, 1989). To restructure schools, we need educational leaders who are transformative in orientation. Bennis and Nanus (1985), for example, write:

Without leadership of the kind we've been calling for, it is hard to see how we can shape a more desirable future for this nation or the world. The ineffectiveness or absence of leadership implies the absence of vision, a dreamless society, and this will result, at best, in the maintenance of the status quo or, at worst, in the disintegration of our society because of lack of purpose and cohesion. (p. 228)

The existing leadership pervasive within our educational institutions and the larger society is not resulting in the kinds of changes that we need to respond to the demographic imperatives described in this study and/or to

address moral principles and the basic social values of democracy, justice, and equality. As the nation becomes increasingly under attack because of a lack of public confidence in its ability to respond to wider structural economic and social conditions, Smyth (1989) avows that "schooling and education are focused upon as being simultaneously the cause and means of remedying the situation" (p. 5).

Recent scholarly writings (Banks and Banks, 1993; Bolman & Deal, 1991; Giroux, 1985; Goodlad, 1990a, 1990b; Sergiovanni, 1992; Smyth, 1989) reflect a more heuristic understanding of the kind of reformed educational leadership needed for the twenty-first century. The writers further posit a reconceptualization of the term educational leadership, urging a paradigm shift with a moral dimension and emphasizing: stewardship; an attitude of influence and inspiration, not just discrete skills or qualities; a repository of values, beliefs, emotions, and norms that guide behavior, bond relations, and give meaning; vision to see what is and what might be and the creative artistry to reframe important social issues; versatility with respect to multiple lenses and frames of reference to problem solve; flexibility to deal with on-going change and diversity; commitment to values and ideas much larger than themselves; and caring of others, regardless of race, ethnicity, culture, religion, gender, age, class, disability, and/or sexual orientation/preference.

Foster (1989) defines leadership for educational reform as upholding four criteria for practice: leadership must be critical, transformative, educative, and ethical. First, leadership that is critical recognizes that everyone is a human agency possessing the knowledge and ability to enact social change. Secondly,

leadership that is educative critiques social issues that are harmful to E Pluribus Unum. Thirdly, transformational leadership actively addresses social change, reflecting the highest stages of multicultural curriculum reform advocated by Banks' (1989) and Sleeter and Grant (1988) models for "education that is multicultural and social reconstructionist." Finally, endeavors to provide meaning and vision to the democratic ideals of justice, human dignity, and equality are characteristic of ethical leadership. In addition, Duignan and Macpherson (1987) define educative leadership as:

Educative leadership is part of the process of modifying or maintaining an organizational culture. . . .Educative leadership helps to articulate, define, and strengthen those endearing values, beliefs, and cultural characteristics that give an organization its unique identity. . . .Educative leaders use the tools of culture to build an ethos, to create shared assumptions about responsibilities and relationships, and to gain the commitment of groups to the achievement of tangible and intangible goals and objectives. (p.51)

Changes in the teaching profession, educational leadership, and in client expectations have been clearly illuminated in the on-going reassessment of higher education and teacher preparation programs to respond to the public's wanted explanations for (1) why "a full one-third of the nation--the Blacks, Hispanics, American Indians, and Asian-Americans who constitute our minority population--are still afflicted by the ills of poverty and deprivation" (Collison, 1988, p. 20) and (2) why "student performance on standardized tests have been decreasing since 1963" (Steelman & Powell, 1985). According to Niggle (1989), "the search for excellence or explanations has brought about what has been enthusiastically described as the necessary revolution in teacher education" (p.

10). The urgency of educational reform can not be ignored if, as Collison (1988) predicts, "by the year 2000, a full thirty-three percent of the population will be a member of a minority group" (p. 20).

A survey of changes produced by the educational reform movement indicates that limited real change has been accomplished (Pipho, 1985). Changes that have been actualized equate to the manipulation of the traditional components of education, such as resources of education (e.g., teacher training and textbooks); allocation and use of the resources (e.g., monitoring student progress and discipline); and/or expectations from the users of the system (e.g., increasing graduation requirements and standardized testing) (Duke, 1985; Peterson, Murphy, & Hallinger, 1987). The result, according to Duke (1985), has been educational adequacy, conformity, and constraint, not excellence.

There are serious and mounting concerns that the effect of many current reforms which emphasize accountability, effectiveness, and excellence is unlikely to promote social justice (Angus, 1989). According to Yeakey and Johnston (1985) the language of school effectiveness is replete with references to educational leadership, instructional supervision, time on task, direct instruction, monitoring of teacher and student performance, and the like, but "it does not address educational issues and concepts such as the historic association between education and inequality or the hidden curriculum which is uncritically and unknowingly moved to center stage" (p.167).

Substantial educational reform demands that educators and communities alike consider the practices of schooling in relation to the social, cultural, political,

and economic context of education. The tendency to attend to the immediate rather than the broader context of schooling raises inherent dilemmas encountered by educational reformers who attempt to address issues of inequity. Educational reform entails a change in the basic canons, values, and culture underlying school activities. As a result, Wallin (1985) maintains that "any structure of change (reform) that does not take these into account has a fundamentally wrong approach" (Wallin, 1985, p. 344).

Therefore, whereas the greatest opportunities for educational reform may be at the school level, appreciation of the school's culture requires that ideas of leadership and educational change be reformulated to accommodate powerful barriers to reform in the knowledge, skills, and attitudes of educators. There is much that educators can do to make schools more critical, transformative, educative, and ethical as defined by Foster (1989). To do so will require of all educators a paradigm shift in attitudes towards people of diversity.

Multicultural Education in Teacher Education

Numerous education reform reports from A Nation at Risk (National Commission on Excellence in Education, 1983) to the recent America 2000 (U.S. Department of Education, 1991) "decry the deplorable state of education in America" (Donelan & Sandidge, 1992, p. 13). In response to these reports, an area that has received considerable attention from higher education has been the democratization of education in teacher training programs, a challenge to arrive at a working model of practice for educating all students. A focus on inclusion of multicultural education has been reactivated to restructure educational

institutions so that all social-class, racial, cultural, and gender groups will (1) have an equal opportunity to learn, (2) develop democratic values and beliefs, and (3) acquire the knowledge, skills, and attitudes needed to function cross-culturally (Banks & Banks, 1993).

Higher education has addressed the issue of conflict between the dominant culture and the pluralistic elements in the institution several ways. According to Niggle (1989), the restructuring process in higher education began first with economic, academic, and social support efforts to facilitate minority students' access to the traditional curricular and extracurricular benefits of higher education. Secondly, efforts were initiated to reduce cultural biases in the traditional educational experience (e.g., admission standards; student life programs; and course and program requirements). Finally, attempts to prepare the traditional student population to deal with the realities of a multicultural society were initiated through (1) desegregation of curricular and extracurricular dimensions of the institutions, (2) inclusion of cultural studies requirements in the general undergraduate curriculum, and (3) the inclusion of multicultural programs in professional development curriculum. However, according to Winkler (1985) and Smith (1991), fewer Blacks and Hispanics are enrolling in institutions of higher education, and even fewer in teacher education. The result will be a lack of role models for minority students and a severe limitation on cross-cultural exposure for majority students (Winkler, 1985).

Manning and Coleman-Boatwright (1991) suggest that institutions of higher education tend to progress through an evolutionary process to acquire a

multicultural point of view of awareness, appreciation, acceptance, and integration of people of diversity into the educational milieu. Institutions that successfully pass through these transitions most often move from a monocultural perspective to a multicultural perspective, grounded in celebration and support of all students and their cultures. As the academic community is exposed to people of diversity and multicultural experiences and practices, they are challenged internally and externally to scrutinize their personal and professional beliefs, attitudes, and practices. Traditionally, teacher educators promote multiculturalism through efforts to increase knowledge and awareness within the academic milieu, but these alone are insufficient to bring about the "working together" necessary in a pluralistic society. To function effectively and productively in a pluralistic society, teacher educators must progress beyond awareness of differences and knowledge-base information to application of practice, aimed at both dramatic and subtle changes in individual and collective behaviors.

The democratization of education will require two simultaneous efforts in institutions of higher education and teacher preparation programs (Banks, 1989). First, the number of students of color in higher education must be drastically increased, in hopes that from this pool of students, a greater number will enter teacher education programs. Second, as asserted by Banks (1989), "all teachers must acquire the attitudes, knowledge, and skills needed to work effectively with students of color" (p. 2).

Preservice teachers' conceptions of teaching generally focus on positive interpersonal relationships with students, omitting cognitive concerns, and underplaying pedagogical and subject matter knowledge (Weinstein, 1989). Haberman (1988) claims that these types of orientations make it "difficult (perhaps impossible)" (p. 21) for many teachers to work effectively in urban schools. In support of Haberman's view, further research indicates that the attitudes, perceptions, beliefs, and actions of teachers and administrators often result in low expectations for language minority students (Cortes, 1986), low income students (Edelman, 1987), and students of color (Perrell, 1993). In fact, Paine's (1988) preliminary data on preservice teacher's attitudes and preconceptions toward diversity indicate that preservice college juniors enter teacher education training programs viewing diversity in teaching as a problem.

More recent studies (Contreras, 1988; Moultry, 1988; Niggle, 1989; Wayson, 1988) indicate that most preservice teachers surveyed were not knowledgeable of the history or culture of the ethnic groups with which they would most likely have contact in the public schools and felt they had inadequate skills for teaching a diverse student population. Nevertheless, Gillette (1990) contends that "teacher educators are now being called upon to prepare a cadre of predominantly white teachers to educate an increasingly diverse student population" (p.12). Teachers lacking such knowledge, in addition to the skills, and attitudes, to educate all students will only serve to perpetuate the current social conditions.

In response, teacher educators are asking what curricular and organizational/structural changes could be made in teacher education programs to prepare teachers more effectively. According to Graff (1992), throughout the United States, Anglo dominance and hegemony are being challenged. There are many different approaches to multicultural education (Banks & Banks, 1993; Sleeter & Grant, 1988), however, elements of at least three major approaches are being institutionalized within higher education institutions in the United States and other Western nations—curriculum reform, achievement, and intergroup education (Banks & Lynch, 1986; Verma, 1989). First, Banks (1988a) points out that through curriculum reform, additions to and/or changes in the content of the university curriculum are incorporating the voices, experiences, and struggles of ethnic, cultural, and gender groups to enable students to look at curriculum content from new and different perspectives. People of diversity are increasingly demanding full structural inclusion and a reformation of the canon used to select content for school, college, and university curriculum. Second, the achievement approach conceptualizes multicultural education as a goal to increase the academic achievement of lower-class students, students of color, women, and students of disability and attempts to eradicate the paradigms of cultural deficiency and cultural deprivation while institutionalizing the paradigm of cultural difference based on (1) teaching, learning, and cultural styles, (2) languages and dialects, (3) instructional materials, and (4) assessment and testing procedures. Finally, the goal of intergroup education serves to help students develop positive attitudes and actions toward people different from themselves and to help

members of victimized and marginalized groups develop more positive attitudes toward their own cultural group. Addressed within this approach are the issues of school culture, racism, prejudice, discrimination, and the hidden curriculum that no teacher explicitly teaches but that most students learn.

Amidst the strenuous and well-orchestrated challenge toward multicultural education from conservative groups and scholars (D'Souza, 1991; Finn, 1990; Ravitch, 1990; Schlesinger, 1991) to portray it as a particularistic movement to disunite America, multiculturalists have founded two national organizations to promote ethnic and cultural diversity in the nation's schools, colleges, and universities: Teachers for a Democratic Society and the National Association for Multicultural Education. Influenced by (1) the goals of these two organizations, (2) NCATE's directive to address multicultural education and related issues of inclusion, and (3) the acknowledgement and acceptance of the moral and civic responsibility of teacher educators in a nation of diversity, the EXCEL teacher education program of the University of North Florida was reassessed with respect to its curriculum and the context within which its curriculum is implemented.

For example, one of the most meaningful and effective ways to help preservice teachers develop respect for and acceptance of students of diversity is to involve them in multicultural field experiences, placement in a school setting representative of a culturally diverse student population (Bennett, 1988; Paine, 1990; Wilson, 1984). The field experiences accompany weekly on-campus university seminars which provide (1) a knowledge base for culturally responsive/responsible curriculum and pedagogy, and (2) opportunities to reflect

on and analyze, through discussions and inquiry-based assignments, multicultural education issues (e.g., institutional prejudice and discrimination).

The on-campus seminar discussions on multicultural education, based on a multicultural text, personal biographies, videos, and case studies, are facilitated by four classroom teachers trained as clinical educators and mentors in the area of multicultural sensitivity. Proposals for educational reform (Carnegie Forum on Education and the Economy, 1986; Goodlad, 1990a; Holmes Group, 1986) suggest that preservice teachers benefit from having exemplary classroom teachers assume the supervisory duties traditionally assumed by university faculty members. In addition, Noffke and Zeichner (1987) provide evidence that the supervisor, through supervisory practices, seminar discussions, and field-based assignments, plays an important role in the effective preparation of preservice teachers with respect to the acquisition of the knowledge, skills, and attitudes necessary for effective teaching.

The specific multicultural goals (modified and adapted from goals authored by Bennett in 1988) implemented in the EXCEL I field-based seminars are the foci of experiential, written, visual, and oral assignments:

- 1) to increase preservice teachers' awareness of cultural pluralism in the United States through (a) cooperative group assignments focusing on ethnographic research (journal writings), (b) professional educational journal readings, and (c) the production of summary materials and/or activities describing the application of multicultural education,

2) to develop preservice teachers' intercultural competence through (a) participation in cross-cultural simulation games and roleplays, (b) completion of a written diagnostic case study on students of diversity and/or special needs, (c) and an oral analysis of their own personal ethnicity and cultural values and beliefs,

3) to reduce individual prejudice and racism through (a) reflective analysis of preservice teachers' levels of ethnic identity, (b) presentation of print and media sources presenting past and present examples of individual, cultural, and institutional racism, and (c) application of social contact through off-campus field placements,

4) to develop individual skills for teaching in a pluralistic society through (a) a directed field experience in an urban elementary, middle, or secondary school, (b) academic forums focusing on teaching and learning styles along with racial, cultural, and gender bias in curriculum materials and teaching pedagogy, and (c) cooperative team learning and group projects, and

5) to develop basic professional skills through the application of professionalism, communication, and behavioral management skills.

The EXCEL clinical education program will be evaluated by NCATE in the Spring of '94 during the process of certifying the teacher education programs at the University of North Florida. In a 1980 review of a similar program at Indiana University, it was noted by their Multicultural Committee that "while the course touched upon most of the goals of multicultural education, few if any of the goals are fully achieved. The course lays a foundation early in the students' program

which must be built upon in other core courses and clinical experiences" (Niggle, 1989, p. 19). During the NCATE accreditation in 1981, the course at Indiana University was cited in its efforts to address current social concerns as one of the primary reasons the undergraduate teacher education program passed the multicultural requirements (Niggle, 1989).

In summary, the three trends presented serve as the background and rationale to examine the effects of (1) the EXCEL I seminars, facilitated by clinical educators, focusing on multicultural issues and (2) culturally diverse preinternship field placements on the attitudes of preservice teachers regarding cross-cultural adaptability, cultural awareness, and social distance.

Statement of the Purpose

The purposes of this study were to investigate attitudes toward diversity of preservice teachers, to examine whether seminars on cultural diversity change attitudes toward diversity of those preservice teachers, and to determine whether the type of preinternship field placement impacts change of attitudes toward diversity. This study addressed one of the most fundamental issues facing teacher educators today: the effective preparation of teachers to meet the educational needs of an increasingly diverse student population, as indicated by recent demographic, educational reform, and multicultural trends in the United States, documented in the current literature and research (Graff, 1992; Grant & Secada, 1990; Hodgkinson, 1985; U.S. Bureau of Census, 1992). Our society, a rainbow of diversity, has begun to test its basic educational institutions as

genuine ambassadors for socioeconomic and political interests and survival.

The characteristics of the "browning of America" phenomena result in a dilemma in teacher education, poignantly indicative of our moral and ethical responsibility to educate successfully all children. Poor and non-white youth continue to be undereducated in this country, especially in large, urban areas, resulting in low academic performance, failure, and increasingly high rates for school drop out (Comer, 1988, Edelman, 1987; Haberman, 1991; Kozol, 1991). Additionally, increasing evidence suggests that low academic performance among poor children and children of color is not limited to urban areas (Banks, 1989; Baruth & Manning, 1992; Chiseri-Strates, 1986; Hodgkinson, 1985; Murray & Clark, 1990; Simons, Vazquez, & Harris, 1993). These facts are not surprising when research indicates that teachers have not been effectively prepared to work with non-white groups, the poor, or in multicultural settings (Bennett, Okinaka, & Wu Xiao-yang, 1988; Grant & Koskela, 1986; Joyce, Yarger, Howey, Harbeck, & Kluwin, 1977).

The present demographic profile for the teaching profession continues to reflect a monocultural perspective. While the student population in our schools is becoming increasingly diverse, statistics indicate that approximately 90 percent of the current teaching population is white and middle class (Arends & Galluzzo, 1989; Banks & Banks, 1993; National Educators Association, 1987; G.P. Smith, 1987). This trend will continue as G. P. Smith (1987; 1991) predicts that by the year 2000 minority representation in the nation's teaching force will drop to less than five percent. Zimpher (1989) posits that 80 percent of the future teaching

force comes from rural or suburban areas and are generally unfamiliar with students from diverse racial, ethnic, and socioeconomic backgrounds, preferring a teaching position in a rural or suburban area. Comparably, despite the fact that the number of children entering school with little or no competence in English is increasing steadily, the future American teaching force lacks fluency in a language other than English (Zimpher, 1987).

Contreras (1988) emphasized the need for focused, programmatic efforts in teacher education to relate knowledge about different ethnic and cultural groups to a professional commitment that addresses the needs of minorities through education. He supported his assertion by arguing that students in teacher education programs were "ill prepared in issues of social diversity" (p. 13). According to the results of recent studies by Contreras (1988) and Law and Lane (1986), the commitment and ability of preservice teachers to teach minority children are limited. All teachers must "acquire the attitudes, skills, and knowledge needed to work effectively with students of color" (Banks, 1989, p. 2). The higher education response to the needs of a culturally diverse nation requires: the development of more specialized courses which include acquisition of a social, political, and economic fact base; the recognition of personal biases; the development of awareness, understanding, respect, and acceptance of diversity; the acquisition of cross-cultural communication skills; the reduction of racism and prejudice; and the exercise of transformational change agent skills (Banks, 1988a; Bennett, 1988; McGeehan, 1982; Sleeter & Grant, 1988; Smith, 1991).

Two important issues emerge from the assertions claimed by the above progressive scholars. First, teacher education programs should be designed to train all teachers to educate all students (Banks, 1989). Second, there is a pressing need to recruit and retain non-white teachers (Haberman, 1988; G. P. Smith, 1987). In light of these issues, recent demographic trends, and proposals for the reform of teacher education, the interrelated foci of "education that is multicultural" and preinternship field placements in school settings with diverse student populations are of prime importance (Carnegie Forum on Education and the Economy, 1986; Evans, 1986; Goodlad, 1990a; Grant & Koskela, 1986; Holmes Group, 1986; Sleeter & Grant, 1988; Zeichner, 1989).

The preservice teaching experience has historically been heralded as a most important aspect of teacher education preparation (Conant, 1963; Zeichner, 1989; Zeichner & Tabachnick, 1984; Zimpher, 1987). During this experience, the preservice teacher, assisted by a field-site directing teacher and a university clinical supervisor, brings prior experiences (e.g., personal biography and university coursework) to bear on actual classroom practice, developing the necessary knowledge, skills, and attitudes to assume successfully the role of teacher. Educational researchers (Grant & Koskela, 1986; Noffke & Zeichner, 1987; Zimpher & Howey, 1980) provide evidence that supervising practices and adjunct activities (e.g., seminar discussions and assignments) and field placements in schools with culturally diverse populations play an important role in the development of a preservice teacher's knowledge, skills, and attitudes to educate successfully all students. Wilson (1984) argues that the most exciting

and rewarding experiential learning process comes from intensive immersion experiences, with student teaching being the most typical example of immersion. "Cross cultural experiences should be required if more sensitive teachers for a more culturally pluralistic society is a priority goal" (Wilson, 1984, p. 190).

Living within a global society, coupled with the drastic changes in current demographic trends, supports the need of teacher educators to assess the attitudes of preservice teachers preparing to enter the teaching profession. Studies have indicated that diversity may be an important aspect of teacher/counselor-client interaction (Cole, 1987; Cushner, 1986; Garcia, 1984; Graff, 1992; Helms, 1984; Jones & Seagull, 1978; Paine, 1988). According to Hulnick (1977), the only way to know someone else truly is to first know oneself: one's own personal attitudes, beliefs, and inflexibilities. More recently, Helms (1984) developed a model of white racial consciousness, implying that it may be possible to predict how individuals will respond in the teaching/counseling process to members of another race by evaluating their stage of racial consciousness. By determining one's current level of development, and then providing an optimal environment, Helms (1984) believes it possible to enhance racial/ethnic relationships.

In a related study about racial attitudes, Minatoya and Sedlacek (1981, 1984) examined the experiences and attitudes of freshmen at a large university toward interracial contact. The researchers reported that most white students had few sustained contacts with other races and felt no need to change this pattern of low interaction. White students responded generally negatively to

situations involving people of other races, particularly the African American race, indicating a lack of comfort or increased anxiety for some people in certain situations. Black students in the study had a higher rate of contact with other races and a more open outlook on interracial contact.

The concept of diversity and the reforms associated with it set the stage for the research problem: awareness of personal/professional attitudes toward working with culturally diverse students as a foundation for preservice teachers to create a bridge of understanding, respect, and acceptance for diversity. For the purposes of this study, the research problem focused on the processes of developing (a) an awareness of attitudes towards diversity and multicultural education, (b) improved cross cultural adaptability, and (c) sensitivity to and decrease in social distance between preservice teachers and students or persons of different race/ethnicity, religion, political creed, special needs, age, gender, and sexual orientation/preference. The research problem focused on multicultural education as a "process whereby a person develops competencies in multiple systems of standards for perceiving, evaluating, behaving, and doing" (Gibson, 1984, p.8). Acquisition of objective knowledge about different cultural and ethnic groups and openness to cultural and human diversity are key components of the multicultural education process.

Significance of the Study

This quasi- experimental study is a personal and professional endeavor to respond to the traditional interpretation of our national motto, *E Pluribus Unum*,

Out of Many One. Cortes (1990) writes, "our nation has reached a historical crossroad. . . .[and] its growing ethnic and racial diversity has created unique societal opportunities and challenges" (p. 8). The white, Protestant, Anglo-Saxon "melting pot" that historically identified our nation no longer exists. On the contrary, our nation is a multiracial, multiethnic, multicultural, multilingual, multireligious, multilife-style, and multi-special needs mosaic of diversity. According to Cortes (1990), the national survival of a legacy of pure Pluribus without Unum (based on European cultural values and norms) can no longer be legitimized at the human cost of disenfranchising the future minority majority of our nation's diverse population.

This study is significant for several reasons. First, the results of the study will serve as a guide to provide an informative, heuristic, and epistemological understanding of the implications for making transformational, social reconstructionist changes within the University of North Florida's EXCEL field-based clinical education program for teacher preparation. Second, the research study is designed to contribute to the knowledge base in preservice teacher preparation. Third, the study will provide an increased understanding of the part that (a) "education that is multicultural" within the University's EXCEL field-based core curriculum and (b) preinternship field placements in educational settings representative of a diverse student population play in the preparation of teachers. And fourth, the study is expected to provide a model for developing meaningful course and program evaluations for professional development programs in teacher preparation.

The study foci are on the processes of developing (1) cross-cultural adaptability (2) multicultural awareness, and (3) decreased social distance between preservice teachers and students or persons of different race, religion, political creed, age, special needs, gender, and sexual orientation/preference. It is significant in that it regards multicultural education as a "process whereby a person develops competencies in multiple systems of standards for perceiving, evaluating, behaving, and doing" (Gibson, 1984, p. 8).

Theoretical Constructs and Operational Definitions

Theoretical Constructs

The theoretical framework that supports this study focuses on two primary constructs: multicultural education and professional development. First, multicultural education addresses the impact of the community of cultural effects on the socialization process, which guides and shapes an individual's intellectual and behavioral patterns. And second, professional development provides an explanatory framework for individual differences in behavior and perspective (Hultsch & Deutsch, 1981).

Multicultural Education

Multicultural education is a concept, a reform movement, and a process (Banks & Banks, 1993). As a concept it is defined as education that values cultural pluralism and rejects the view that schools should seek to melt away cultural differences and merely tolerate cultural pluralism. It affirms the responsibility of all schools and social institutions responsible for the facilitation

of knowledge to our nation's youth to orient themselves to the cultural enrichment of all children through programs that foster the preservation and extension of cultural alternates (AACTE, 1985).

As a reform movement, the goals of multicultural education are identified as follows: (1) to change the structure of our nation's educational institutions, so that all children, regardless of race, ethnicity, culture, gender, religion, class, and/or disability are provided their constitutional and moral right to an equitable education; (2) to develop among all members of the learning community an awareness, understanding, respect, appreciation, and acceptance of all cultural groups representative of our nation as salient and viable members of the nation's past, present, and future development; and (3) to eliminate all forms of racism, prejudice, and discrimination (Banks, 1989; Banks & Banks, 1993; Bennett, 1986; Sleeter & Grant, 1988).

As a process, multicultural education is evolutionary, an on-going process. It requires a sincere commitment to the democratization of education for all students and dedication to the moral values and democratic ideals of justice, equality, and human dignity (Banks, 1989; Giroux, 1989; Giroux and Freire, 1987). Multiculturalism opens doors to understanding and acceptance for all individuals, providing opportunities to (1) gain multiple perspectives to problem-solving and (2) transcend local and international cultural boundaries. It is a vehicle for the much-needed transformation of schools and social institutions that, traditionally, are monocultural in perspective, serving to transmit the assimilationist views of the dominant mainstream culture (Pai, 1990)

For the purposes of this study, multicultural education, as a process, serves as the motivational catalyst. Sleeter and Grant (1988) posit that the acquisition of objective knowledge and skills is necessary, but not sufficient alone to reduce overt and covert forms of prejudice and discrimination. Openness to cultural and human diversity or the "amount of understanding and intimacy which characterizes personal and social relations" (Niggle, 1989, p. 32) is understood as necessary to accompany the knowledge and skills attained in the EXCEL field-based seminar course.

Professional Development

Houle (1980) defines professional development as the normative pattern of learning for practitioners of recognized professions. The process is categorized into four stages: (1) the general education experience appropriate for all citizens according to their roles, (2) the preservice preparation (verification requirements) required to enter a profession, (3) field-based preservice activities which involve supervised client contact and professional experiences, and (4) inservice activities designed to update skills and knowledge for beginning and certified professionals.

In addition, Houle (1980) and De Cecco (1968) associate the professional development stages with different types of learning approaches, determined by the purpose of the program. First, information-giving activities, typical of the acquisition of basic facts and abstractions, are best accomplished through an expository or guided discovery approach. Second, the creative application of problem-solving skills is best accomplished through an inquiry mode. Finally,

hands-on activities, common to field experiences, are best acquired through a performance mode.

The EXCEL I field-based seminars focuses on two of the four stages for professional development: stage two, preservice, or didactic, preparation required to enter a profession; and stage three, field-based preservice activities which involve supervised client contact and professional experiences. The seminar features a combination of learning approaches to facilitate a foundation for professional attitudes, knowledge, and skills that promote transformational change to meet the needs of all students within a pluralistic educational setting. The preservice teachers "learn for knowledge and action" (Niggle, 1989, p. 29), linking espoused theory to applied practice. The learning experiences are convergent and divergent in nature, enabling preservice students to problem-solve and use high level critical thinking skills to engage in both guided and independent principled thinking and behavior (Argyris, 1980).

Operational Definitions

attitude:	a way of thinking that inclines one to feel and/or behave in certain ways
clinical educator:	a half-time practicing teacher who fulfills the remainder of a full-time contract working with university undergraduate preinterns, undertaking supervisory duties and conducting weekly seminars such as would be traditionally facilitated by university faculty (University of North Florida, 1988)
cross-cultural adaptability:	the extent to which one is effective in working with culturally diverse people or working in a culturally diverse setting(s); the degree to which one possesses emotional resilience, flexibility/openness, perceptual acuity, and personal autonomy,

	characteristics correlated with effectiveness in working with a culturally diverse population (Kelley & Meyers, 1992)
cultural diversity:	differences in a peoples way of life (values, beliefs, customs, language, religion)
culturally diverse field placement:	preinternship experience in a public school classroom comprising a population of students identified at the county level as being diverse with respect to race/ethnicity, special needs, religion, class, gender, and age (although the factor of sexual preference/orientation for preservice teachers was assessed on the Bogardus Social Distance Scale, identification of sexual preference/orientation for the individual students within the public school classrooms was not assessed, in accordance with the county interpretation of state statute guidelines for the dissemination of student information to preinterns); diversity ranged from between 30 to 70 percent of the student population being diverse (with respect to race/ethnicity, special needs, religion, age, class, and . gender, specifically African American, gender, and special needs diversity) and the remaining population being comprised of Caucasian, nonhandicapped students
culturally responsive/responsible teaching:	the process of using the child's culture to build a bridge to success in school achievement, placing other cultures alongside the dominant middle-class mainstream culture; a multicultural rather than monocultural process; implies a moral and ethical responsibility to prepare preservice teachers to be culturally responsive teachers in diverse settings (Smith, 1991)
culture:	an essential aspect of all people; the way of life of a society; inclusive of institutions, language, values, beliefs, ideals, religion, habits of thinking, artistic expressions and symbols, and patterns of social and interpersonal relationships and behavior (Banks, 1992; Lum, 1986)

culture shock:	the reactions within an individual to drastic change in his/her cultural environment
discrimination:	the denial of equal treatment to groups because of their racial, ethnic, gender, religious, or other form of identity
diversity:	differences in culture, gender, age, politics, physical and mental abilities, experiences, social class (Tiedt & Tiedt, 1990)
emotional resilience:	to maintain a positive, buoyant, and non-depressed state; to tolerate strong emotion; to handle stress; to maintain self-esteem and self-confidence; to cope with the unfamiliar (Kelley & Meyers, 1992)
ethnicity:	the basis of national origin, religion, and/or race; sense of identity derived from contemporary cultural patterns and a sense of history; strong, involuntary identification with a particular way of life (Banks, 1992; Hernandez, 1989; Lum 1986)
ethnocentrism:	the belief that one's cultural ways are not only valid and superior to those of others, but also universally applicable in evaluating and judging human behavior (Hernandez, 1989)
EXCEL I:	Excelling in Clinical Education Learning; the first of two field-based seminar courses required for teacher education preparation at the University of North Florida (University of North Florida, 1987)
EXCEL I preintern:	a first or second semester university student enrolled in the first of two preinternship field-based seminar courses within their professional education sequence; an educational student who is considered to be a preservice teacher (University of North Florida, 1987)
flexibility/openness:	ability to maintain a positive attitude and openness toward different thoughts and people; adapting to different ways of thinking and acting; tolerance, lack of rigidity, and liking for and comfort with all kinds of people (Kelley & Meyers, 1992)

globalization:	the internalizing of a country, group, or social structure through the mixture of peoples and/or technology (Simons, Vazquez, & Harris, 1993)
monoculturalism:	singular-cultural system
multicultural education:	education that leads to the ability to recognize, accept, and affirm human differences and similarities related to gender, race, handicap, class, and sexual orientation (Sleeter & Grant, 1988)
multiculturalism:	multiple-cultural system
paradigm shift:	what occurs when an entire cultural group or individual begins to experience a change that involves the acceptance of new conceptual models or ways of thinking, resulting in major societal or individual transitions (Simons, Vazquez, & Harris, 1993)
perceptual acuity:	attentiveness to verbal and nonverbal behaviors, as well as to interpersonal relations; attention to the context of communication; the ability to read others' emotions; sensitivity to one's impact on others and high accuracy in communication with others (Kelley & Meyers, 1992)
personal autonomy:	a strong sense of self; ability to maintain one's own personal values and beliefs; to take responsibility for one's actions; to be self-reinforcing (Kelley & Meyers, 1992)
preinternship:	the period of guided observation and teaching when a college student assumes increasing responsibility for directing the learning of a group or groups of learners over a period of consecutive weeks within a public school classroom
prejudice:	the inclination to take a stand for one side or to cast a group of people or an individual in a favorable or unfavorable light, usually without just grounds or sufficient information

race:	biological differences among people
racism:	the domination of one racial/ethnic or social group by another, evidenced by prejudice and discrimination; hostile and insensitive acts and bias in attitude and action to others
social distance:	the variety and intensity of the personal feelings an individual has about different groups in society; degree to which one is willing to accept and associate with people of diverse ethnicity/race, religion, political creed, special needs, age, gender/gender preference in different social relationships (Bogardus, 1923)
transformational and social reconstructionism:	the process of change in the canon, paradigms, basic assumptions, and structure of the total school to provide all students with an equal chance to learn; to enable students to view concepts, issues, themes, and problems from different perspectives and to take personal, social, and civic actions related to the concepts, problems, and issues (Banks, 1989)

Research Questions

For the purposes of this quasi-experimental design, four research questions served as a guide:

(1) What are the onset attitudes toward diversity of preservice teachers enrolled in the first of two required teacher education field-based seminars in relation to a control group as measured by the Cross Cultural Adaptability Inventory, the Cultural Diversity Awareness Inventory, and the Bogardus Social Distance Scale?

(2) Are there onset within-group differences in attitudes toward diversity based on variates of field placement, seminar instructor, gender, age, race,

educational major, association with people from other cultures, and expected teaching grade level of preservice teachers enrolled in the first of two required teacher education field-based seminar courses and the control group as measured by the Cross Cultural Adaptability Inventory, the Cultural Diversity Awareness Inventory, and the Bogardus Social Distance Scale?

(3) Do field-based seminars focusing on critical issues of multicultural education effect change of attitudes toward diversity of preservice teachers enrolled in the first of two required teacher education field-based seminars when compared to preservice teachers not enrolled in the field-based seminars as measured by the Cultural Diversity Awareness Inventory, the Cross Cultural Adaptability Inventory, and the Bogardus Social Distance Scale?

(4) Do culturally diverse field placements effect change of attitudes toward diversity of preservice teachers enrolled in the first of two required teacher education seminars when compared to preservice teachers placed in non-culturally diverse field settings as measured by the Cross Cultural Adaptability Inventory, the Cultural Diversity Awareness Inventory, and the Bogardus Social Distance Scale.

Research Methodology

A quasi-experimental design of pretest, treatment, and posttest was conducted within the context of the University of North Florida's required EXCEL (Excelling in Clinical Education Learning) teacher preparation program for preservice teachers. The study was implemented during a sixteen-week

preinternship experience to determine if a significant difference exists in the cross-cultural adaptability, cultural diversity awareness, and/or social distance preference levels among three groups of preservice K-12 teachers classified as first and/or second semester juniors.

The research was conducted via two alterations in the traditional EXCEL field-based preservice program. The alterations focused on (a) field placements within school settings identified as serving a diverse student population, and (b) seminar discussions on multicultural issues, curriculum, and pedagogy to enable preservice teachers to gain awareness, understanding, respect, and acceptance of diversity in educational settings. The data were analyzed to determine (1) the effect if any on the attitudes of preservice teachers toward diversity (e.g., cross cultural adaptability, cultural diversity awareness, and social distance preference) after participating in the seminars and field placements and (2) if significant relationships exist between the demographic identifiers with respect to the preservice teachers' attitudinal responses toward cross-cultural adaptability, cultural diversity awareness, and social distance preference.

Three attitude assessment instruments measuring attitudes toward cross-cultural adaptability, cultural diversity awareness, and social distance were administered as a pretest at the beginning (first week of classes) and as a posttest at the end (last week of classes) of a four-month academic term, between January and May of the Spring 1993 term.

Population Sample

The population sample ($N = 208$) for this quasi-experimental study consisted of three groups of preservice teachers, one control group ($n = 60$) and two experimental groups ($n = 95$; and $n = 53$). Demographically, the students varied in gender, age, racial/ethnic background, education major, expected teaching level, EXCEL instructor, field placement, and frequency of association with people other than their own culture and/or race. The two experimental groups consisted of all education students (preservice teachers) enrolled in the University of North Florida's required EXCEL I (Excelling in Clinical Education Learning) teacher preparation field-based seminar course (EDF 3945) for the Spring 1993 Term. The experimental subjects could not be randomly assigned to the field-based seminar courses ($N = 12$) taught by four clinical educators, but were randomly assigned from within the field-based seminar courses to one of two designated field placements: (1) traditional public school settings with little or no population of culturally diverse students (Experimental Group 1), or (2) public school settings with a significant population of culturally diverse students (Experimental Group 2). The control group of preservice teachers, who were not enrolled in the field-based seminars or participating in public school field placements, were randomly selected from two University reading courses being taught simultaneous to the teacher preparation field-based seminar courses.

Research Instrumentation

Three attitudinal assessment instruments measuring attitudes toward cross-cultural adaptability, cultural diversity awareness, and social distance were administered at the beginning (pretest) and the end (posttest) of the four month academic term. Multiple measures were used to capture the fullest range of effects from the seminars and designated field placements. The pretest and posttest were identical forms for each of the three instruments. Along with these measures, paper and pencil questionnaires were composed of a set of relatively standard demographic identifiers in social research. The physical identifiers included gender, age, and race/ethnicity. The social identifiers included the preservice teachers' educational major, expected teaching level, frequency of association with people from other cultures, and the EXCEL I field-based seminar instructor.

The three instruments used to assess the attitudes of the preservice teachers toward diversity included:

(1) Cross Cultural Adaptability Inventory: a 50-item self-reporting culture-general instrument developed by Colleen Kelley, a human relations consultant with specialization in cross-cultural training, and Judith Meyers, a psychologist with a specialty in assessment and diagnosis, to measure research-based dimensions (e.g., emotional resilience, flexibility/openness, perceptual acuity, and personal autonomy) identified as most useful for interacting with other cultures.

(2) Cultural Diversity Awareness Inventory: a 28-item self-examination questionnaire developed by Dr. Gertrude Henry as part of the Hampton University Mainstreaming Outreach Project, designed to assist the user in looking at his/her personal attitudes, beliefs, and behaviors toward children of culturally diverse backgrounds (inclusive of white and nonwhite).

(3) Bogardus Social Distance Scale: a self-reporting attitudinal instrument originally developed in 1923 by Emory S. Bogardus and recently updated (Law & Lane, 1986; Niggle, 1989) to solicit individual responses to acceptance of other diverse ethnic and racial, religious, political, special needs, age, and sexual preference groups within the context of present world events and to assist the user in looking at his/her degrees of personal closeness and willingness to accept and associate with people of diversity and to measure the amount of understanding and intimacy which characterizes personal and social relations.

Limitations

In this section of chapter three, four possible limitations are discussed: site and location specific, demographic make-up within and between groups, range of intellectual skills and activities, and context-specific. These limitations of the study are generic to most social science research. Additionally, several other possible limitations are discussed in great detail within the methodology chapter. First, the study was implemented during a four-month academic term at a specific site and location, the University of North Florida, Jacksonville, Florida. It was conducted within the context of the University of North Florida's

required EXCEL (Excelling in Clinical Education Learning) preinternship teacher education program. Second, the subjects were relatively homogeneous, mainstream, middle income, female, and white preservice teachers. Minorities in the study were limited in number.

Third, student populations in higher education have a wide range of intellectual skills and values (Allen, 1981; Chiseri-Strates, 1986; Perry, 1970; Shapiro, 1985), but in a majority of university courses, students are expected to perform at a single, often unspecified, predetermined level of intellectual sophistication for which students are evaluated. Perry (1970) identified variations of intellectual development based on cognitive style and perceived relationships between authority and truth: basic duality, multiplicity, relativism, and commitment. Previous research by Nelson (1988) and Perry (1970) suggests that success or failure in courses that address social issues or epistemological questions depends on the match between the level of intellectual sophistication that is required in the course content and processes and the intellectual sophistication of the student. Students in this study may have differed on these dimensions, but no attempt was initiated to measure where the students were functioning on this scale or dimension.

Given the relatively advanced intellectual requirements of multicultural education and the expected variation in student skills, the effectiveness of the course should vary significantly (Niggle, 1989). The students enrolled in the EXCEL field-based seminar course and culturally diverse field experience may or may not be on an intellectual level of maturation prepared to deal with the

intellectual requirements of the social issues discussed. According to Perry (1970), the students not prepared will not benefit from the experience and may regress in frustration.

The goal of understanding and accepting diversity is not likely to be achieved by merely being aware of one's attitudes and behavior. In addition, students maybe functioning at different stages of understanding and accepting cultural diversity; the instrumentation may not get at the attitudinal and behavioral constructs. But this awareness will build the foundation for transformational and social reconstructionist action for reformation of national, state, and local social institutions, in particular, educational institutions (Banks & Benavidez, 1980; Burstein & Cabello, 1989; Grant & Koskela, 1986; Paine, 1988; Zeichner, 1989).

And fourth, recently, Gillette (1990) addressed the issue of the entreatment by educational researchers of those who study teacher education to attend to its content and to the contexts in which it occurs via more naturalistic means. She suggests that "the manner in which one investigates any aspect of preservice teacher education must give attention to the complex set of relationships among program features, settings, and people" (Gillette, 1990, p. 5). Zimpher (1987) further posits that our investigative measures must seek to distinguish the subtleties of interaction far beyond the descriptive data currently collected. We must probe intentionally and measure its effects on practice. Although this study was not designed to probe deeper through qualitative analysis, further field-based qualitative study would strengthen understanding and evaluation of preservice teacher levels of multicultural awareness to applications of multicultural practice.

CHAPTER TWO

Review of Related Literature

Overview

In response to the multicultural demands being made on institutions of higher education that have reflected traditionally the monocultural concerns and priorities of the macroculture, the review of related literature for this quasi-experimental study of preservice teachers' attitudes toward diversity delineates three areas of interest. First, literature addressing the theoretical concept of basic human attitudes is reviewed. This review additionally describes (1) the development and impact of prejudicial attitudes and discriminatory behaviors within educational settings, and (2) the results of instruments assessing attitudes toward diversity for a select group of preservice teachers. Second, a review of the conceptual theories and models of multicultural education and stages of attitudinal, cognitive, and cultural development toward diversity is provided. This review of conceptual theories and models is followed by a review of studies on applications of multicultural education within selected teacher education programs to discern whether training and education have been shown to change the attitudes of preservice teachers towards diversity. Third, the literature on field placements in teacher education programs and the impact of exposure to multicultural settings on preservice teachers' success in teaching children of diversity is reviewed.

Attitudes

An understanding of the theoretical concept of basic human attitudes and the development of attitudes that result in prejudicial and discriminatory behaviors is relevant to this study of the impact of multicultural coursework and culturally diverse field placements on preservice teachers' attitudes toward diversity. A rationale for such relevancy is reinforced by a society where prevailing ethnocentric attitudes continue to escalate disfavor toward people of diversity through discriminatory behaviors, policies, and practices (based on race/ethnicity, religion, gender, special needs, class, sexual orientation/preference, and/or cultural differences) warrants, as an effective means to counteract such harmful results,

Theoretical Concept of Attitude

Although definitions of attitude and prejudice vary in the literature, most social scientists and theorists agree on the conceptual definition that attitudes and prejudice toward people of diversity are complex psychological and social constructs (Eagly & Chaiken, 1993; Mueller, 1986; Zimbardo & Leippe, 1991). Eagly and Chaiken (1993) define attitude as "a psychological tendency (an internal state) that is expressed by evaluating a particular entity with some degree of favor or disfavor" (p. 1). Similarly, Thurstone (1928) defines attitude as "the intensity of positive or negative affect for or against a psychological object" (p. 39). Whereas there is not total consensus regarding the definition of attitude, many social scientists and theorists (Allport, 1935; Eagly & Chaiken, 1993; Mueller, 1986; Pai, 1990; Zimbardo & Leippe, 1991), agree that attitudes are

learned and reinforced through the principles of learning, socialization, acculturation, and education. Furthermore, the theorists assert that the nature and degree of both constructs are influenced intricately by an individual's values, belief systems, and cognitive, affective, and behavioral response patterns (Eagly & Chaiken, 1993; Mueller, 1986).

Consistent with the idea that attitudinal response patterns can be divided into three classes (e.g., cognitive, affective, and behavioral) is the assumption that attitudes, similarly, are formed through cognitive, affective, and behavioral processes (Breckler, 1984; Zanna & Rempel, 1984). According to Eagly and Chaiken (1993), a cognitive learning process is assumed to occur when people gain information about the attitude object by direct experience or indirect experience with the attitude object and thereby form beliefs. Eagly and Chaiken further suggest that the general idea that attitudes derive from the information that people gain about attitude objects, especially from indirect experience, is particularly important in research on persuasion. To the extent that the recipients accept the information, they are assumed to form new beliefs from which a new or changed attitude is derived about the attitude object.

Staats and Staats (1958) and Zanna, Kiesler, and Pilkonis (1970) define attitude formation as an affective or emotional process. From their perspective, attitudes are a product of classical conditioning, the pairing of an attitude object (conditioned stimulus) with a stimulus that elicits an affective response (unconditioned stimulus). As a result of repeated association, the attitude object comes to elicit the affective response; thereby, an attitude is formed. More

recently, Zajonc (1984) argued that "preferences" (evaluations) are based primarily on affective responses, often immediate and formed without consideration of the attributes of attitude objects. However, Bem (1972) suggests that people tend to infer attitudes that are consistent with their prior behavioral responses. Furthermore, learning theorists describe attitudes as deriving from behavioral responses as a result of the occurrence of implicit evaluative responses following the rewarding or punishing of certain overt behaviors (Eagly and Chaiken, 1993).

Several authorities have described the relationship between attitudes and belief systems. Eagly and Chaiken (1993) further disclose that in addition to the cognitive, affective, and behavioral antecedents of attitudinal formation "the assumption is common among attitude theorists that people have beliefs about attitude objects and that these beliefs are in some sense the basic building blocks of attitudes" (p. 103). Similarly, Mueller (1986) has stressed the importance of beliefs and values in the conceptualization of attitudes. Eagly and Chaiken (1993) also report that the general idea that people associate beliefs with attitude objects is a traditional emphasis of research on prejudice and stereotyping.

In addition, the complex relationship between attitudes and prejudice as psychological and social constructs has been defined by a number of authorities. Eagly and Chaiken (1993) explain that prejudice, often studied in relation to minority groups, corresponds to attitudes toward a social group, although the term prejudice is generally used only to describe attitudes that are negative.

Similarly, a stereotype about a social group is the beliefs held about the group or the attributes that an individual ascribes to a social group (Ashmore & Del Boca, 1981; Eagly & Chaiken, 1993). Therefore, congruent to the idea that there is some relationship between attitudes and the evaluative content of beliefs about attitude objects, Eagly and Mladinic (1989) assert that people who are prejudiced in relation to a group are generally thought to have a negative stereotype about group members.

The functions of attitudes have been described as cognitive, affective, relative to identity development, and social. Katz (1960), presuming that certain general needs or motives direct attitudinal functioning, proposed that attitudes serve at least three functions. First, the "knowledge function" serves to process information cognitively, organizing and simplifying people's experiences. Second, the "adjustment function" enables people to maximize rewards and minimize punishments in their environment. Consonant to this function's learning theory heritage, people form favorable attitudes toward stimuli associated with satisfaction of needs and unfavorable attitudes toward stimuli associated with punishment. And third, the "value-expressive function" allows people to maintain and express their positive self-identities and personal values. However, Zimbardo and Leippe (1991) assert that prejudicial attitudes formed by the value-expressive function can give individuals "a false sense of superiority over those perceived as inferior and less worthy" (p. 238). Eagly and Chaiken (1993) further explain that accounts of motivation suggest that attitudes also facilitate the formation and maintenance of social relationships.

Although the attitude objects that can be studied are limitless, social and political attitudes have received a large share of the focus in the research literature. Attitudes toward social policies (e.g., busing; integration), ideologies (e.g., multicultural education; liberalism), and social groups, especially minorities (e.g., people of color) have been examined most often by social scientists. These complex interactions among social and political attitude and racial prejudice are described by Eagly and Chaiken (1993):

the discrepant attitudes that often characterize different subgroups of a society are believed to underlie the social conflict that political and social issues sometimes engender (p. 1). . . .[and that] attitudes toward minority groups are often called prejudice, especially if these attitudes tend to be negative. (p. 5)

Similarly, Pai (1990) asserts that unwavering prejudiced and ethnocentric attitudes impede one's ability to fully appreciate that "differences are not deficits[and that] other cultures also provide effective means of dealing with needs and problems of the respective societies" (p. 34).

Some theoreticians have shed light on the nature of prejudice as an attitude by describing complex links between prejudice reduction, self-concept development, and types of interaction experiences with people from different ethnic/racial groups. Foss (1986) defines prejudice as "a reflection of psychological need" (p. 5) and emphasizes self esteem as a major factor. He suggests that persons can fall into socially dangerous stereotyping, labeling, and the limiting of human potential on the basis of color, race/ethnicity, religion, age, gender, class, sexual preference, and/or disability when responding by habit or prejudging people before getting to know them. Therefore, according to Foss,

effective counteraction involves learning about human differences and fostering opportunities for intergroup interactions. In addition, Foss (1986) argues that the phenomenon of prejudice is best understood and reduced through a self-concept model in which a person gains a sense of identity, a sense of control or power, and a sense of value. He suggests that "our identity, who we see as ourselves, is clearly influenced by what we are able to control as well as how we are valued by others" (p. 6). Allport (1954) similarly argued a model for prejudice reduction, suggesting three circumstances of ethnic/racial intergroup contact for successfully reducing prejudice: prolonged contact, contact between equals in pursuit of common goals, and contact approved by those in authority.

Duckett (1992) posits that prejudice in individuals does not seem to be only a function of social influence. He argues that "certain individual-difference dimensions (such as authoritarianism, self-esteem and psychological adjustment, frustration, intelligence, dogmatism, and political belief systems) seem to be important in determining individuals' susceptibility to these social influences" (p. 1191). Furthermore, Duckett suggests that the individual-difference dimensions can modulate the degree to which individuals absorb prejudice from social environment.

Some theoreticians have shed new light on the nature of attitudes by describing complex links between attitudes and broader ideologies (e.g., racial attitudes). For example, Kinder and Sears (1981) described a contemporary ideology about race that they have labeled "symbolic racism." They defined "symbolic racism" as follows:

a blend of anti-black affect and the kind of traditional American values embodied in the Protestant Ethic. Symbolic racism represents a form of resistance to change in the racial status quo based on moral feelings that blacks violate such traditional American values as individualism and self-reliance, the work ethic, obedience, and discipline. (p. 416)

Kinder and Sears (1981) further assert that this ideology is based on "deep-seated feelings of social morality and propriety and in early-learned racial fears and stereotypes" (p. 416) and not on actual experience. Similarly, Eagly and Chaiken (1993) explain that the question of whether attitudes are linked to broader ideologies has been raised in research on various specific attitudes, in particular, racial attitudes. The white Americans' resistance to policies that would improve the status of blacks and other people of color is claimed to have symbolic roots in American values rather than the "more realistic origins in beliefs that pro-black policies have specific negative consequences for whites or the society more generally" (Eagly & Chaiken, 1993, p. 147). Moreover, Eagly and Chaiken report that measures of anti-black prejudice were correlated with measures of prejudice toward other groups (e.g., physically disabled, elderly, homosexuals).

Another area of emphasis within the literature on attitudes addresses the relationship between attitudes and behaviors. The large amount of research that has accumulated since the late 1960s reports a positive relationship between attitude and behavior (Mueller, 1986). However, many social scientists maintain that strong situational constraints or cues can lower the predictability of attitude-consistent behavior (Snyder & Ickes, 1985). For example, Campbell

(1963) argued that people who hold negative attitudes toward minorities may be reluctant to express their attitudes through public behavior because norms of tolerance and politeness are typically held in American society. Furthermore, Eagly and Chaiken (1993) assert that "strong statistical relations do not ensure a causal relation, nor, for that matter, do somewhat weak statistical relations indicate that attitudes have no causal impact on behavior" (p. 158).

Additionally, another area of emphasis within the literature on attitudes is the relationship between predicted behavior and the manner in which behavioral information is gained. Fazio and Williams (1986), Fazio and Zanna (1981), and Higgins (1989) claim that attitudes repeatedly expressed or based on direct experience have a greater influence on judgment and behavior. Such attitudes are presumed to have the underlying property of increased strength, making them more accessible and more likely to be activated in relation to the attitude object. In contrast, Ajzen and Fishbein (1980) argue that attitudes based on indirect experience may predict behavior poorly because they are changed easily, in particular, if the person whose attitude is based only on indirect experience encounters a direct experience with the attitude object. Ajzen and Fishbein claim that the behavioral information gained through direct experience might change the attitude and therefore weaken correlations between the prior attitude and subsequent behavior. In addition, Eagly and Chaiken (1993) assert that the less information possessed by an individual, the greater the attitudinal change induced by any new piece of information.

Given the relation presumed by Eagly and Chaiken (1993) and Mueller (1986) to exist among the three classes of attitudinal experience, it is likely that an increase in one of them may cause the others to increase as well. For example, while interacting behaviorally with an attitude object, one might gain information about its attributes and may experience various emotions as well. According to Eagly and Chaiken (1993), "research on behavioral experience has shown that increased behavioral input enhances attitude-behavior correspondence, and research on prior knowledge has suggested that increased cognitive input has the same impact" (p. 202).

According to Niggle (1989), issues related to the application of the goal to reduce prejudice and racism were explored in a study by Pate (1981). Following a review of the literature on the area, Pate deduced seven practical results from available research studies. First, factual knowledge about other groups does not alone change attitudes. Second, racial and religious concerns may be overshadowed by class prejudices. Third, people with high self-acceptance tend to have low degrees of prejudice. Fourth, interracial learning teams promote positive attitudes and friendships. Fifth, the cognitive, affective, and behavioral components of prejudice are necessarily related. Sixth, instructional media can have a powerful impact on attitudes. And seventh, social contacts have either a positive or negative impact on prejudicial attitudes.

Another study conducted by Allport (1979) helped to set the tone for future research studies conducted in teacher education programs exploring the impact of field experiences on attitudinal and behavioral change. Allport's Social

Contact Theory asserts that association with other groups of people can have a positive effect on prejudicial attitudes if certain conditions exist: (1) opportunities for participants to get to know one another, (2) shared equal status, common characteristics and interests among the participants, (3) social norms to support a positive relationship among the participants, with cooperation as the focus of the relationship, and (4) contributions by the different groups to the accomplishment of a goal. According to Niggle (1989), Allport's qualifying conditions suggest factors characteristic of multicultural programs that focus on social action or on multicultural education as social reconstructionism.

If people's attitudes could be changed easily, prejudice and social conflict could be reduced. Successful mechanisms to activate attitudinal change do exist: operant conditioning (Insko, 1967), classical conditioning (Staats & Staats, 1958), mere exposure or direct experience (Pate, 1981; Zajonc, 1984), persuasive communication techniques (Chaiken, Liberman, & Eagly 1989; Petty & Cacioppo, 1986), role-playing (Ahlquist, 1991; Hovland, Janis, & Kelley, 1953), and social influence (Moscovici, 1976). However, resistance to change remains one of the core issues of attitude theory and educational reform.

Prejudice and Discrimination in Schools

According to noted scholars, prejudice and discrimination are shamefully sabotaging our nation's efforts to provide a high-quality education for all children (Pine & Hilliard, 1990). According to Caldwell (1989), Goodstein (1989), and Spencer and Banks (1990), documented accounts of public slurs, threats, racist slogans, physical assaults, and racial conflicts ring disturbingly from schools in

every region of the country. As American society rapidly grows more diverse, the problem of prejudice and discrimination in the form of racism, classism, and sexism demands the attention of all educators. The school has become the locus of efforts to teach children to overcome prejudice and discrimination of all kinds. Unless educators learn to value differences and view them as resources for learning, "neither whites nor minority groups will experience the teaching and learning situations best suited to prepare them to live effectively in a world whose population is characterized by diversity" (Pine & Hilliard, 1990, p. 594).

The lack of time to reflect on or question the nature of attitudes learned at any age allows them to be sustained. According to Spencer and Banks (1990), at the tender age of two and a half, children begin to exhibit biases about color. Even as toddlers, they begin to view people of color negatively. By the time the children reach school age, they bring with them a whole set of assumptions and perceptions about the world, themselves, and other people--prejudices which may develop into real prejudices through societal reinforcements. The authors further claim that children and teachers lack opportunities to think about and question the basic belief system in American culture, which "perpetuate ideas from generation to generation and threatens to erupt in racial and ethnic conflict" (p. 1). To avoid such conflict, Banks asserts that "we multiculturalize or we don't survive in the 21st century" (p. 1).

Pine and Hilliard proclaim that "it is shameful that, more than a quarter of a century after the passage of major civil rights legislation, black children who are handed drawings of a black child and a white child will favor the white child when

asked which child is beautiful and which child is smart" (p. 596). They further assert that "caring and just schools" (p. 596), characterized by (1) intervention programs to counteract racism, (2) diverse teaching staffs, (3) a multicultural curriculum, (4) appropriate pedagogical practices, (5) high expectations for all students, and (6) continuing emphasis on the development of character and self-esteem for all students are essential to the attainment of educational equity and the elimination of prejudice and discrimination.

Although such issues as equal opportunity, desegregation, and inequities in educational achievement have received considerable attention, few schools have developed deliberate and systematic programs to reduce prejudice (Goodstein, 1989; Pate, 1989; Pine & Hilliard, 1990). Many children are affected by institutional racism, yet until recently, classroom discussion of prejudice and discrimination was often taboo, what Spencer and Banks (1990) calls "a conspiracy of silence" (p. 1). The authors asserts that prejudice-reduction programs for children must account for cognitive developmental differences, and should reflect the child's experiences and demystify stereotypes.

Pine and Hilliard (1990), Locke (1988), and Gay (1987) report that educational outcomes are vastly different for different racial/ethnic, linguistic, economic, and gender groups. These inequities are documented for children of color in the high number of dropouts, grade retentions, disciplinary referrals, low academic achievement scores, patterns of coursework and teacher-student interactions, assignments to low level ability groupings, instructional styles, teaching materials, expectations for academic performance, and disproportionate

placements in special education classes, as well as the continued implementation of a monocultural European-centered curriculum for all students.

For example, according to Klein (1988), curriculum and instruction for middle-class males have an academic focus, are oriented toward mastery, and are designed to promote personal autonomy and empowerment; whereas curriculum and instruction for low-income, minority, and female students tend to emphasize personal dependency, social conformity, and low-status knowledge and skills. These inequities mirror continued acts of prejudice and discrimination within the educational setting that also carry over to the informal areas of schooling (e.g., student organizations, social interactions, extracurricular activities, school sports).

Studies by Braun (1976), Cooper (1979), and Locke (1988) confirmed what Rosenthal and Jacobson (1968) postulated when they reported that teachers' attitudes and expectations of either higher or lower performance have a major influence on the performance of students. Specifically, Locke (1988) explains that if the race of the student is the basis for lower expectations, then the "school is perpetuating a system of social stratification with minority children at the bottom of the scale. . . . [And] the school serves as a gate-keeping function, allowing a select few to get in while keeping others out" (p. 131).

According to Gay (1990) and Oakes (1985), some of the most devastating educational inequities are perpetuated not through the formal instructional programs, but through the social norms, procedural rules, and cultural contexts that govern teaching and learning. These elements of the "hidden curriculum"

communicate to students powerful subliminal messages about how educational opportunities are apportioned and socialize students into behavioral patterns that acquiesce to the inequalities that exist in the larger society. Similarly, Lynch (1987) asserts that schools reflect their commitment or lack of commitment to prejudice reduction through their ethos and the way in which they structure, organize, and deliver for all pupils an equality of educational opportunity. From a perspective derived from basic democratic values such as human justice, freedom, and dignity, both teachers and schools can transmit that which is valuable in society and challenge those attitudes, values, and behaviors which are incompatible with democratic ideals.

However, some studies have shown that a high correlation exists among educators' sensitivity (e.g., attitudes, beliefs, and behaviors toward students of diversity), knowledge, and application of cultural awareness information and minority students' successful academic performance (Sleeter & Grant, 1988). Effective teachers in diverse settings have been found to exhibit high levels of cultural sensitivity, demonstrated by the modified curriculum and instructional designs incorporated to ensure that all students achieve excellence and equity (Campbell & Farrell, 1985; Cruickshank, 1989).

Ahlquist (1991) believes that a great majority of preservice teachers enter education with racist and sexist values and that they tend to be unconscious of this reality or want to deny it. In surveying a select group of preservice teachers, she reported that the majority expressed the following beliefs: (1) poor people, people on welfare, and some minorities are poor because they are lazy, (2) the

new immigrants are taking a disproportionate share of the diminishing number of available jobs, (3) assimilation is the only solution for the future of the world, (4) racism and sexism no longer exist (these injustices ceased with the Civil Rights Movement and the Sixties, and the terms prejudice, discrimination, racism, sexism, classism were used to make them feel guilty, ashamed, or angry, as if being held responsible for all the inequities in society), and (5) it is wrong for teachers to state their viewpoints in class, even if doing so is in the interests of challenging acts of prejudice and discrimination.

In addition, Ahlquist (1991) described the group of preservice teachers as unwilling to view knowledge as either a constructed entity or a process in which students individually weigh their attitudes and beliefs against a critical examination of alternative possibilities. In essence, the majority of these students resisted other ways of knowing and provided examples of what Sleeter and Grant (1988) referred to as the "illusion of progress"--small, but superficial examples of people of color, gender, and sexual preference in places of power and responsibility that tend to obscure the reality that prejudice and discrimination (in the forms of racism and sexism) continue to be major forces in the lives of many people.

Ahlquist further argued, as did Brandt (1986), that "the trouble they [preservice teachers] were having accepting the terms [such as racism, classism, and sexism] indicated a lack of willingness on their part to acknowledge what the words meant or to claim any responsibility for such experiences" (p. 161). In addition, Ahlquist asserted that if educators are to be successful in offering

alternatives to the powerful forces of prejudice and discrimination in today's society and challenge the prevalent behaviorist, authoritarian, and didactic practices of teachers, then the attitudes, perceptions, values, and beliefs of beginning teachers must be identified and understood. As Banks (1986b) aptly notes:

teachers are human beings who bring their cultural perspectives, values, hopes, and dreams to the classroom. They also bring their prejudices, stereotypes, and misconceptions. Teachers' values and perspectives mediate and interact with what they teach, and influence the way messages are communicated and perceived by their students. (p. 16-17)

As a result, Gay (1990) asserts that "education to combat all kinds of oppression [racism, sexism, classism, and other inequities] and to foster the genuine acceptance of diversity as a critical element of a vital human community must be taught forthrightly, aggressively, and unequivocally" (p. 61).

In summary, Ahlquist (1991) and Gay (1990) assert that teaching from an antiracist, inquiry-based, and feminist perspective can lead to insurrection. Additionally, teaching from an antiracist perspective often generates resistance (Banks, 1986b; Rothenberg, 1988), teaching from an inquiry-based and feminist perspective also creates resistance (Maher, 1987), and teaching from a critical, feminist, and antiracist perspective further compounds resistance (Berlak, 1988; Sleeter & Grant, 1988). Yet, if education cannot provide ways for students to examine and act critically on the world in the interests of change, then it merely serves to reproduce the status quo (Apple, 1982). Teacher educators "must acknowledge their student teachers' belief systems, attitudes, and

experiences and work to assert antiracist and antisexist views" (Ahlquist, 1991, p. 167).

In a review of sixteen studies, Grant and Secada (1990) revealed mixed findings for multicultural teacher preparation and attitudinal change of preservice teachers toward diversity. Of the sixteen studies reviewed, four assessed attitudes alone, four assessed attitudes and knowledge, and one assessed attitudes, knowledge, and behavior. The authors reported that most of the studies did not define multicultural education, equity, or other similar terms. In summary, Grant and Secada suggest:

the more intense the exposure and the more time spent learning the content, the more likely learning will be successful. . . .[and that] experiences with representatives from diverse populations are worthwhile for teachers. Teachers who are in multicultural settings are more likely to focus on issues of race, class, and gender in a reconstructive manner than teachers who are not. (p. 418)

More recent findings in a study by Huber and Kline (1993) report: (1) the value of immersing students in projects set in ethnic minority communities, (2) the ability of instruction to produce knowledge gains but not attitude gains, (3) the lack of empathy on the part of students regarding issues of institutional racism and indirect causes for human action, (4) the positive effect of a comparative multiethnic methods course to empower preservice teachers to combat racial and cultural indifference, (5) the explanation by preservice teachers that they did not have enough time to develop education that was multicultural and social reconstructionist and that they taught in predominantly white-student classrooms where they did not see the value of multicultural and social

reconstructionist education, (6) the conclusion that small amounts of multicultural education and isolated activities in preservice programs have little effect on their behaviors, and (7) the discovery that preservice teachers were more likely to complete a field experience with minority people when it was required than when it was not.

In conclusion, the failure of educators to recognize and address attitudes that result in acts of prejudice and discrimination "would constitute an abdication of professional responsibility" (Gay, 1990, p. 61). Furthermore, as Banks (1991) argues, students:

need experiences that will enable them to learn about the values and attitudes they hold toward other ethnic and cultural groups, to clarify and analyze those values, to reflect upon the consequences of their values and attitudes, to consider alternative attitudes and values, and to personally confront some of their latent values and attitudes toward other races and cultural groups. (p. 141)

Attitudinal Surveys

According to Jayne and Williams (1989), far more research involving either systematic experimentation or large-scale sample surveys have been conducted on the attitudes of whites than on people of color. Similarly, A. W. Smith (1987) reports that "the attitudes white Americans hold toward their black counterparts probably comprise the longest running topic in public opinion research" (p. 441). This imbalance reflects assumptions shared by many researchers and is stated most clearly as Myrdal's "American dilemma": a contradiction between American democratic values and the actual discriminatory treatment of blacks (Myrdal, 1944). In addition, the imbalance poses American race relations as a problem

fundamentally held by white Americans, "with black attitudes, perceptions, and beliefs as secondary reactions" (Jayne & Williams, 1989, p. 114).

The literature on the attitudes of whites is extensive, but is focused on selected issues: openness to integration, support for racially equalitarian treatment, and other matters involving evaluations of blacks, integration, or racial equality (Jayne & Williams, 1989). The focus on these issues implicitly carries over much of the assumption that the American dilemma is a matter of whites' acceptance of people of color. Jayne et al. report that attitudes of blacks of 10 differ from those of whites. For example, "blacks are far more likely than whites to believe that discrimination and prejudice are ongoing social problems. . .[and] to place a stronger emphasis than do whites on equalitarian values" (p. 116). However, on many important issues, the attitudes of blacks and whites are similar (Jayne & Williams, 1989).

For example, Jayne et al. (1989) and Schuman et al. (1985) present evidence supporting several important research findings on white perspectives: (1) growth in white acceptance of the goals of integration and equal treatment, (2) white reluctance to accept and support the implementation of policies intended to change race relations, (3) reluctance on the part of whites to enter social settings in which blacks are a majority, (4) continuing discriminatory behavior by whites, especially in areas involving close personal contact, (5) conflicting beliefs of whites with regard to the values of equality and individualism, and (6) high levels of support among blacks for goals of integration and equal treatment.

In addressing both black and white perspectives, Jayne et al. (1989) further report the following findings: (1) blacks and whites share a substantial consensus, in the abstract, on the broad goal of achieving an integrated and equalitarian society, (2) the images of blacks and whites of what constitute integrated, equalitarian, and racially harmonious conditions are often different or contradictory, (3) black and white perceptions of the genesis and reproduction of group inequality are sharply divergent, and (4) the process of change during the 1960s and early 1970s involved both generational change (cohort replacement) and individual change, while change in the late 1970s and the 1980s is almost entirely a product of generational or cohort replacement change.

The authors conclude:

the outcome of these patterns is a dynamic tension in which blacks are a self-aware and politically conscious group that resists a view of integration as complete assimilation, while many whites believe in and advocate equalitarian ideals but often express ambivalence and sometimes manifest open resistance and discriminatory behavior toward blacks. (p. 116)

In addition, Jayne et al. (1989) identified three basic social forces responsible for the changes in Americans' attitudes toward race relations: alterations in social context (historical), individual modification of attitudes, and generational change or cohort replacement. And although Schuman and colleagues (1985) reported a positive change in the late 1970s and the 1980s as a product of cohort replacement, they also found that the difference between the very youngest cohorts and other recent cohorts had narrowed. Thus, even cohort replacement is reported to be weakening as a mechanism for producing

change in attitudes toward race relations.

Jayne et al. (1989) further assert that from the early 1940s to the late 1970s there were important shifts in white attitudes, "from widespread belief that blacks were born less intelligent than whites to the belief that the races were of equal intelligence and from majority support for segregation of public places, schools, and housing to majority support for equal treatment" (p. 120). Yet, the widespread controversies over school busing, opposition to some affirmative action plans, and the continued pervasiveness of residential segregation and social distance to people of color (especially in situations where minorities are the majority and social contact is more persistent and intimate) raised questions about the meaning of these reported changes with respect to positive attitude-behavior consistency.

As the attitudinal data suggest, contemporary racial relations, especially black-white, fall somewhere between the overt racism of the past and an unambiguous commitment to full integration and equal opportunity (Jayne & Williams, 1989; Schuman, Steeh, & Bobo, 1985; Smith & Sheatsley, 1984). Anecdotal and systematic evidence of this state of race relations abounds, giving evidence of a principle-implementation gap or attitude-behavior inconsistency, indicative of existing attitudes of racism. However, according to Jayne et al., to reduce the American racial pattern of progress and resistance to purely racial causes would be erroneous. These authors further claim that a number of value-based concerns (such as individualism) affect the observed patterns of racial progress and resistance.

The relationship between attitudes and actual behavior are extremely complicated. Attitudes of white persons have moved greatly toward endorsement of principles of equal treatment, yet there remain overt and covert signs of continued resistance to full equality for people of color. These findings suggest that a considerable amount of racial inequality is due to continued discriminatory behavior against people of color.

Moultry (1988) surveyed a group of preservice teachers to determine their attitudes about minority populations and related issues. He reported that "students showed a lack of empathy with minority problems in regard to institutional racism" (p. 11). As a result, Moultry recommended that (1) preservice teachers take one course that addresses different cultural groups, (2) multicultural inservice programs be provided for faculty, and (3) field experiences for students include multicultural settings and populations.

The review of literature on basic human attitudes suggests that the ways and degrees to which a person's values, beliefs, and susceptibility to prejudicial attitudes can be affected remain strongly at the theoretical stages. However, the data supports this quasi-experimental design as a mechanism to impact attitudinal change of preservice teachers working in culturally diverse settings through the facilitation of information on multicultural education and the provision of direct experiences with attitude objects [for this study, a culturally diverse student population].

Multicultural Education

From the inception of multicultural education in the sixties, the question of whether or not educational programs designed to affect attitudinal change towards diversity actually result in such change continues to permeate the theoretical and research literature about diversity in the social sciences and education fields. This study hypothesizes that multicultural education and exposure to multicultural settings are instrumental in attitudinal change for preservice teachers toward diversity, thus warranting a discussion of (1) theoretical concept and models of multicultural education, (2) the stages of development toward attitudinal, cognitive, and cultural awareness and sensitivity, and (3) the findings of a number of investigations on the impact of educational programs on attitudinal sensitivity and change toward diversity.

Models of Multicultural Education

The disparity between the academic preparation of teachers and the teaching force necessary for the twenty-first century appears to be growing. More than two decades have passed since civil rights activists argued for the inclusion of historical and educational experiences of minorities in the prescribed curriculum for preservice teachers, yet Garcia (1993) reports:

recent teacher graduates from both elementary and secondary programs identify the ability to teach effectively in culturally diverse classrooms and the ability to enhance school success for minority students labeled high risk as major weaknesses in their professional preparation. (p. 32)

In addition, Garcia further suggests that there is little evidence to validate the effectiveness of teacher education multicultural courses at preparing teachers

to teach every child and equip students to live productive lives in a world community. In asking why teacher educators have made so little progress in multicultural education, Garcia suggests that the conceptualization and curricular design used to teach multicultural education may be a reason. He claims that teacher educators continue to conceptualize multicultural education as a "minority perspective" on educational issues and problems. In addition, Garcia asserts:

the curricular design assumes that preservice teachers are knowledgeable about such concepts as culture, race, racism, minority groups, and similarities/differences. . . .[when in reality] many preservice teachers do not possess a basic understanding of complex concepts, themes, and problems in cultural pluralism and minority and majority relations in schools. As a result, teacher educators find themselves focusing on content and course assignments that can be characterized as a hodgepodge of isolated facts. (p. 33)

As a result, Garcia asserts that "perhaps today's teacher education programs are no more effective at addressing the academic needs of minorities and promoting cultural diversity than programs of the 1970s and early 1980s" (p. 33).

Grant and Sleeter (1985) and Sleeter and Grant (1988) report that authors writing about multicultural education use different terms synonymously: bicultural education, biracial education, multiracial education, intercultural education, ethnic education, and multiethnic education, to name a few. Moreover, regardless of the term used, the social, political, and educational meanings posited, as well as the theory and research in behavioral sciences, also vary. Although multicultural education can be defined as a concept, reform movement, and/or process, for the purposes of this study, it will be operationally defined as a process in teacher education.

The definition for multicultural education has been redefined based on the manner in which multicultural programs have been implemented and evaluated for outcome worth. Gibson (1984) defined multicultural education as " the process whereby a person develops competencies in multiple systems of standards for perceiving, evaluating, behaving, and doing" (p. 8). The definition, being too broad, required Gibson to qualify the construct with additional conditions as he observed programs for the culturally different to be demeaning and not multicultural. Furthermore, he suggests that "ethnic studies" programs generate and perpetuate racial and ethnic stereotypes by focusing on differences, ignoring the uniqueness of the diversity within a group. Similarly, "programs that equate culture with language or ethnicity ignore the complex factors that make up a person's identity" (Niggle, 1989, p. 45).. As a result of the negative outcomes for the participants of some multicultural programs, Garcia (1993) characterized multicultural education as having two general purposes: (1) enhancing the academic performance of minorities and other learners who have historically performed poorly in schools, and (2) examining the experiences of particular individuals and groups and their shared interests and relationships in a global context.

Grant and Sleeter (1985) further qualified the construct multicultural education with additional conditions in their effort to classify educational activities, courses, and programs as being multicultural. Ascribed characteristics included in their definition of multicultural education are race, class, gender, and language. The authors defined a set of five categorical definitions for multicultural education.

First, programs for the "culturally different" promote the assimilation of minority students into the dominant mainstream society by building bridges between the students and the school that build on students' background, learning styles, and skill levels. Second, "human relations" programs focus on interpersonal skills in conflict avoidance and conflict resolution, addressing qualitative issues of identity, sensitivity to others, and self-expression to foster positive affective relationships among diverse racial/cultural groups. Third, "ethnic or single-group studies" direct the attention of microcultural and macrocultural students alike to the historical and cultural experiences of diverse groups through separate units or courses taught separately from the conventional classroom knowledge. Fourth, "multicultural education" programs charge social institutions to "preserve and enhance cultural pluralism" (Grant & Sleeter, 1985, p. 101) and social equality, providing limited direction. And fifth, "education that is multicultural and social reconstructionist" programs direct all students to focus on the realities and conditions of social, economic, political, and educational inequities, encouraging students to take a "more active and collective role in restructuring unequal relationships" (p. 101).

Grant and Sleeter (1985), based on a review of selected studies, also reported that even though few authors conceptualized their studies as being "for the culturally different," "ethnic studies," or examinations of "human relations," there was a "progressive shift away from the 'multicultural' and 'social reconstructionist' approaches to the first three" (p. 111). This observation held especially true for teacher education programs. In contrast, they noted that most

of the multicultural materials available to educators fell into the fourth category, promoting diversity in a pluralistic society. In response to the evidence of a lack of conceptual models for multicultural education, Grant and Sleeter's set of five categorical definitions provided both a model definition for multicultural education and a framework of standards for evaluating educational programs and activities for focus and utility. As a result, educators began to translate goals for multicultural education into models for practice.

Similarly, Bhola's (1987) Configurational Model of Multicultural Education was "multicultural" and "social reconstructionist" in focus, encompassing a course of educational study and social action. But like Grant and Sleeter's (1985) fourth definitional category, "multicultural education," Bhola's model provided little specificity of goals, direction, or academic strategies for addressing contextual areas (Niggle, 1989). Following the development of Bhola's model, Christine Bennett (1988) introduced a conceptual model that was also "multicultural" and "social reconstructionist" in nature. In contrast to other models, according to Niggle (1989), Bennett's model "attempts to bridge the gap among goals, direction, and specific strategies for teacher education" (p. 49). Bennett identified four specific goals for multicultural teacher education, each having a particular academic or pedagogical focus and specific strategies for developing each goal consistent with its focus. She contended that her model for multicultural teacher education could be used as a guide for developing specific courses and programs for teacher education (Bennett, 1988).

The focus of the first goal was to increase basic knowledge by developing a historical perspective and cultural consciousness that would increase "knowledge and understanding of the world view, social values, heritage, and contributions of one's own culture, and of one or more other cultures" (Bennett, Okinaka, & Wu, 1988, p. 6). The academic content included the theory of cultural pluralism, the history and culture of major ethnic groups, ethnic identity clarification, and core culture competence. The focus of the second goal was to develop intercultural competence, "the ability to interpret intentional communications, some unconscious cues, and customs in cultural styles different from one's own" (Bennett, Okinaka, & Wu, 1988, p. 7). Strategies such as participation in cross-cultural interactions and simulations, language learning, cultural immersion experiences, and applications of cultural theory were attempted to achieve the goal focus of developing understanding for different points of view.

Christine Bennett's (1988) third goal was the eradication of prejudice, discrimination, and racism, "the elimination of negative attitudes and behaviors based upon misconceptions about the inferiority of races and cultures different from one's own" (Bennett, Okinaka, & Wu, 1988, p. 8). Goal activities to impact attitude change included developing awareness levels for the following: (1) personal prejudices and racist behaviors, (2) individual, institutional, and cultural racism, (3) basic similarities and misconceptions about race, and (4) ethnic diversity. Last, the fourth goal was the successful education of multicultural students, "development of the intellectual, social, and personal growth of all

students to their highest potential" (Bennett, Okinaka, & Wu, 1988, p. 9). The focus on skill development included teaching strategies for heterogeneous classrooms, classroom climates of acceptance, research skills, and multicultural curriculum building.

According to Niggle (1989), both Bhola and Bennett's models for multicultural education suggest two critical considerations in the education of culturally aware teachers: (1) identification of skills necessary for teachers to be considered multicultural, and (2) development of assessments to determine if teachers have attained the necessary skills to be considered multicultural. Banks (1988a) identified a four level curriculum model for the integration of ethnic content into the curriculum. Although Bank's four-level model for multicultural curriculum was described in the context of K-12 education, it has clear implications for multicultural teacher education programs. The four levels are often used simultaneously in the classroom, but movement from the first to the higher levels is usually slow and cumulative. The first level, one of the most frequently used, is the "Contributions Approach", characterized by the insertion of ethnic heroes and cultural artifacts. Banks point out several limitations for this first level: (1) students do not see the contributions of ethnic groups as being integral to society, (2) concepts and issues related to the victimization and oppression of ethnic groups and their struggles against racism and for power are often glossed over, and (3) this approach often trivializes ethnic cultures and reinforces stereotypes and misconceptions.

The second level, the "Ethnic Additive Approach", involves the addition of content, themes, and perspectives to the curriculum without changing its basic structure, purposes, and characteristics. This approach is often characterized by the addition of a book, unit, or course to the curriculum without really changing the curriculum. Although Banks acknowledges that while this level can be the beginning of a radical restructuring of the curriculum, it is still inadequate because ethnic content is being interpreted from mainstream perspectives.

The "Transformational Approach", the third level, is notably different from the other levels. While the first two represent the addition of ethnic content without restructuring the curriculum, this approach changes the basic assumptions of the curriculum and enables students to view concepts, issues, themes, and problems from several ethnic perspectives and points of view.

The last level is the "Social Action Approach." This level expands on all of the previous levels by requiring students to make decisions and take actions related to the concept, issue, or problem studied. The goals for this approach focus on educating students for social criticism and social change, to empower ethnic students and help them become reflective social critics and catalysts for social change.

In addition, Banks (1988a) also suggested ten dimensions that help to define a multicultural-based approach to education: (1) the attitudes, perceptions, beliefs, and actions of the school staff must demonstrate respect, knowledge, and the importance of cultural diversity in American society, (2) the normative culture and the "hidden culture" of the school must reflect a commitment to

inclusion of all groups in the school community, (3) the policies and politics must foster equality among student groups in the school, as well as an appreciation for, and commitment to, equality as a general principle, (4) attention to different learning styles and therefore different teaching styles is the norm for instruction, and not seen as an aberration or concession to non-majority students, (5) the multicultural nature of the instructional materials is a basic standard for whether or not such materials will be used at all, or at minimum, how they will need to be supplemented, (6) the organization, sequence, and inclusiveness of the formula/required curriculum must all reflect the cultural, ethnic, etc. diversity of our society and the world, whether or not that diversity exists in the classroom or the school, (7) student assessment and testing procedures must be selected and used in a manner that takes into account the diversity of student strengths, reflects an appreciation for multiple intelligences, and the reality that there are legitimate differences in perspective on many issues, (8) the counseling program must promote respect, equality, and the development of non-racist, non-sexist, and non-discriminatory attitudes among students, staff, and parents, (9) the manner in which language is used to describe the school and its students must similarly reflect respect for cultural, ethnic, socioeconomic, etc. diversity, regardless of the make-up of the student population, and (10) the strategies for inclusive community participation must extend to all segments of the community as virtually all people have something to contribute.

The implications for Banks' (1988a) model suggest that it is not a matter of simply counting the frequency of using multicultural materials or adding to the

existing curriculum and strategies, it is rather the degree to which an understanding of and appreciation for a multicultural approach to the total educational process is evident in the school environment, the instructional delivery system, the behavior of the staff, and the school's relationship with its students. According to Banks and Banks (1993), teachers cannot produce multiethnic education simply by infusing bits and pieces of ethnic content into the curriculum. Reform of the total school is required for equality of educational opportunities to become a reality.

In addition, there exists some general consensus among other progressive scholars, educators, and practitioners of multicultural education (Arciniega, 1977; Baker, 1983; Grant, 1977; Mazon, 1977) about what should be included in multicultural teacher education training models: (1) to understand the concept of multicultural education, (2) to acquire some basic cultural knowledge about ethnic pluralism, (3) to learn how to analyze their own and students' ethnic attitudes and values, and (4) to develop different methodological skills for implementing multicultural education in classrooms. Grant (1977) proposed that preservice teacher education programs include three phases of development: (1) self-awareness and understanding of ethnic attitudes and values, (2) appreciation and acceptance of racial, cultural, and ethnic differences derived from acquiring knowledge of human diversity, and (3) affirmation of ethnic and cultural differences through mastery of tools and techniques for designing, implementing, and evaluating multicultural educational experiences. Similarly, Baker's (1983) model includes three stages of professional growth: (1) the acquisition stage

focuses on establishing a core of cultural information about ethnic pluralism, (2) the development stage emphasizes creating a personal philosophy of and commitment to multicultural education, and (3) the involvement stage concentrates on implementing multicultural instruction in classrooms with students. Last, Arciniega (1977) and Mazon (1977) further assert that effective multicultural teaching models stem from personal, professional, and community needs and perspectives.

A more recent multicultural teacher education model, proposed by Smith (1991), suggests a conceptual and curricular knowledge base design that advocates an immediate progression to Grant and Sleeter's (1985) "multicultural and social reconstructionist" approach and Banks (1988a) "social action" approach. Smith (1991) asserts that transformational change within teacher education programs requires total commitment to moral values and democratic ideals of justice, equality, and human dignity. He further posits that multicultural education programs require a comprehensive level of study for preservice teachers to include: (1) Theoretical, Historical, Ideological, Philosophical, and Social Foundations of Multicultural Education, (2) Psycho-Social Cultural Contexts of Human Growth and Development for Non-Mainstreamed Ethnic/Racial Cultures, (3) Cognitive and Cultural Learning Style Theory and Research, (4) Language Acquisition, Communication, and Interaction Styles of Non-Mainstreamed Groups, (5) Essential Elements of Culture, (6) Foundations for Culturally Responsible/Responsive Curriculum Development and Teaching, (7) Foundations of Effective Teaching Strategies, (8) Foundations of Craft Wisdom,

(9) Foundations of Racism, (10) Foundations of Educational, Social, Economic Policy and Practice Effects on the Distribution of Economic Resources, Political Power, and School Success, (11) Foundations of Culturally Responsive/Responsible Diagnosis, Measurement, and Assessment, (12) Cultural Influences in Subject-Specific Learning, and (13) Experiential Knowledge Base with Culturally Diverse Student Populations. Smith's (1991) taxonomy of knowledge bases for diversity in teacher education programs supports the need for critical change in teacher education, suggesting that the commitment to multicultural education requires a total transformational change of teacher education programs.

Thus, the following pages provide: (1) a description of the hierarchical stages of attitudinal, cognitive, and behavioral development of awareness of and sensitivity to diversity; and (2) a review of the efforts of select teacher education programs preparing preservice teachers to deal with the realities of diversity in the classrooms.

Stages of Attitudinal, Cognitive, and Cultural Development

Banks (1988a, 1992), Bennett (1986), Locke (1986), and Perry (1970), based on their individual hierarchical stages of attitudinal and behavioral development of awareness of and sensitivity to diversity, posit that educational programs and experiences are instrumental in effecting attitudinal change towards diversity. First, Banks proposed a theoretical model of intercultural sensitivity that evolves through a continuum of six stages, ranging from extreme ethnocentrism to integration of cultural differences: (1) ethnic psychological

captivity, (2) ethnic encapsulation, (3) ethnic identity clarification, (4) biethnicity, (5) multiethnicity and reflective nationalism, and (6) globalism and global competency. Banks suggests that this developmental model is multidimensional rather than static and linear. According to Banks, the division between the stages is blurred, thus a continuum exists between as well as within the stages. The continuum consists of six stages:

Stage 1: "Ethnic/Cultural Psychological Captivity" suggests that the individual accepts and internalizes the negative ideologies, beliefs, values, and norms about his/her ethnic group, thus exemplifying cultural rejection and low self-esteem.

Stage 2: "Ethnic/Cultural Encapsulation" is characterized by cultural encapsulation and cultural exclusiveness, including voluntary separatism and ethnocentrism. The individual views his ethnic group as superior to other groups, participating primarily within his/her own group.

Stage 3: "Ethnic/Cultural Identity Clarification" suggests that the individual is able to clarify his/her attitudes and cultural identity and to reduce intrapsychic conflict. The individual accepts self and is capable of accepting and responding positively to outside racial and ethnic groups.

Stage 4: "Biethnicity/Biculturalism" is characterized by individuals having a healthy sense of cultural identity and the psychological characteristics and skills needed to participate successfully in his/her own culture as well as within another culture.

Stage 5: "Multiethnicity/Multiculturalism and Reflective Nationalism" suggests that the individual has clarified, reflective, and positive personal, cultural, and national identifications, has developed positive attitudes toward other cultural and ethnic groups, and is self-actualized. The individual furthermore has a reflective and realistic national identification which views his/her nation-state as a multiethnic and multicultural society.

Secondly, M. J. Bennett asserts:

the development of intercultural sensitivity demands attention to the subjective experience of the learner. The key to such sensitivity and related skills in intercultural communication is the way in which learners construe cultural difference. (p. 179)

Similarly, Bennett (1986) proposed a theoretical model of intercultural sensitivity that evolves through a continuum of six stages, suggesting that "trainers diagnose the level of sensitivity of individuals and groups and sequence materials according to a developmental plan" (p. 179). The stages range from ethnocentrism to ethnorelativism:

Stage 1: "Denial of Differences" occurs when physical or social isolation precludes any contact at all with significant cultural differences, representing the ultimate ethnocentrism (e.g., parochialism; attributing cultural difference to subhuman status).

Stage 2: "Defense of Differences" involves attempts to counter perceived threat to the centrality of one's world view after a difference is recognized and given meaning. The most common strategy is denigration of difference, ethnocentrism, wherein undesirable characteristics are attributed to the total

cultural group. In contrast to denigration is the assumption of cultural superiority.

Stage 3: "Minimization of Differences" involves an attempt to trivialize differences under the weight of cultural similarities. At this stage, cultural difference is acknowledged and not negatively evaluated explicitly as in denigration or implicitly as in superiority (e.g., physical universalism of innate human behavior and transcendent universalism that all people are creations of a particular supernatural entity).

Stage 4: "Acceptance of Differences" involves a move from ethnocentrism to ethnorelativism in which cultural differences are both acknowledged and respected. First is the acceptance of behavioral difference and second is the acceptance of the underlying cultural value differences.

Stage 5: "Adaptation to Differences" allows the adaptation of behavior and thinking to that difference, the ability to change processing of reality to increase cultural sensitivity. The most common form is empathy; one construes events as if one were the other person. A second form is cultural pluralism, the ability to shift into two or more cultural world views. The terms biculturality and multiculturalism often refer to this stage.

Stage 6: "Integration of Differences" is the application of ethnorelativism to one's own identity, the ability to evaluate phenomena relative to cultural context [similar to Perry's (1970) contextual relativism].

In addition, several alternative and competing life-span developmental theories help clarify why some people participate in educational programs without perceptible benefits. According to Widick, Knefelkamp, and Parker (1978), these

life-span developmental theories are categorized into five general types: (1) psychosocial, focusing on the interaction between the content and the environmental conditions of developmental experiences, (2) maturation, focusing on the interactive nature of developmental changes, (3) topological, emphasizing the psychological and/or sociological profiles of individuals and the resulting experiences, (4) humanistic/existential, suggesting that the human organism is internally driven to "be" and will naturally reach its greatest potential, and (5) cognitive, focusing on how a person processes information at different life stages.

Another model developed by Locke (1986) illustrates seven linear and developmental stages of cultural awareness through which a teacher must pass in order to become a culturally sensitive teacher. According to Locke, the continuum is to be considered a lifelong process since the teacher never achieves absolute mastery of any of the awareness levels. The stages are not static. As a teacher encounters a culturally-different student where cultural awareness is lacking, the teacher moves to an earlier awareness level and proceeds from that point. Locke's cultural awareness levels are described as follows:

Level 1: "Self Awareness" is a level of understanding necessary before one begins the process of understanding others. The process of introspection is important before one examines his/her own culture and adopts a framework from which exploration of the cultural phenomena in subsequent levels can occur. The intrapersonal and interpersonal dynamics are important as they relate to the attitudes, values, and beliefs which one brings to the classroom.

Level 2: "Awareness of Own Culture" suggests that each teacher brings to the classroom a great deal of cultural baggage which may cause the teacher to take certain things for granted and to behave in ways and manners of which he/she is not aware. This level requires that the teacher explore his/her values, attitudes, and beliefs in terms of their cultural origin to determine how they relate to someone from another cultural group.

Level 3: "Awareness of Racism, Sexism, and Poverty" suggests that these aspects of the culture are understood both from the perspective of how one views self in terms of these factors as well as how one views others in relation to these factors. One must recognize that these attitudes exist as part of the larger culture, even when the factors are denied as a part of one's personal belief system. Such an exploration can lead the teacher to differentiate individual behaviors from organizational behaviors or what is often termed differences between personal prejudice and institutional prejudice.

Level 4: "Awareness of Individual Differences" alerts individuals of the possibilities of overgeneralizing beliefs about a specific culture, ignoring within group individualism and uniqueness for members of cultural groups. According to Locke, teachers must treat students as individuals and as members of cultural groups rather than trying to understand the student from the teacher's own cultural perspective.

Level 5: "Awareness of Other Cultures" suggests that teachers must learn the meaning of some of the language of other groups and developing sensitivity to words and body language which are unique to a particular culture. Teachers

should consider the following areas where cultural groups tend to differ: time, view of human nature, importance of relationship, human activity, view of the supernatural, power distance, masculinity and femininity, and individualism and collectivism.

Level 6: "Awareness of Diversity" suggests that individuals recognize the myth of the melting pot theory within the United States culture. In this stage, teachers should come to know that many cultural and ethnic groups, encouraged to give up their practices and to adopt the values, beliefs, and attitudes of the dominant mainstream culture, have not participated in the melting process.

Level 7: "Teaching Effectiveness" is the implementation of what has been learned in the other levels into the teaching process. According to Locke, a teacher must develop a clear sense of personal worth and general competence as a teacher before acquiring effective cross-cultural teaching. The culturally sensitive teacher will have a knowledge of theories of learning and how classroom techniques derived from these theories are useful in working with culturally-different students.

Similarly, Perry (1970) proposed a theoretical model of cognitive development, evolving through a hierarchical continuum of nine stages. Perry's model was developed in an effort to identify and codify the responses (e.g., defiance, retreat, detachment, or commitment) of university students to the varied challenges they faced as undergraduates within a pluralistic university setting. Each stage is characterized by "properties of the assumptions and expectations a person holds at a given time in regard to the nature and origin of knowledge

and value" (p. 42). The nine stages are categorized into four general areas: dualism, multiplicity, relativism, and commitment. Dualism (stage one) is characterized by right or wrong thinking, we-right-good versus others-wrong-bad, and reliance on absolute authority. Stages two, three, and four address multiplicity in knowledge; inconsistencies and conflicts arise and are followed by the belief that anyone has a right to his own opinion. Relativism (stage five) recognizes knowledge and authority as contextual. Stages six, seven, eight, and nine focus on commitment and are distinguished by the individual's willingness to make and affirm a personal commitment to a particular set of values as life experiences emerge.

Although a person may exhibit characteristics of two or more stages, Perry (1970) asserts that one level will predominate. In addition, Perry posits that "under stress, a person can retreat to a less demanding level or escape by repudiating responsibility" (p. 182). As an individual accumulates new information and inconsistencies and conflicts develop, the individual must eventually reject the inconsistent information or respond to the challenge by moving to a stage of cognitive development that supports the individual's new point of view.

In conclusion, cross-cultural understanding will not substitute for effective teaching. A teacher who sacrifices a student's individuality to cultural group membership usually is unaware of cultural diversity. This teacher usually knows little about his/her own cultural group, not to mention having even less knowledge of the student's cultural group.

Multicultural Education in Teacher Education Programs

Another body of literature relevant to this study centers upon the efforts of teacher education programs to prepare preservice teachers to teach multicultural student populations. Most of this literature consists of studies that investigated the importance of studying multicultural education in relation to the attitudes of preservice teachers.

A study conducted by, Contreras (1988) surveyed the multicultural attitudes and beliefs of secondary education students (predominantly white) enrolled in the same teacher education program and multicultural course. He solicited: (1) feelings about people of different ethnic groups, (2) awareness of ethnic history and culture, and (3) student willingness to teach minority children. Based on the data collected, he argued that students in teacher education programs were "ill prepared in issues of sociocultural diversity" (p. 13). Although students' feelings about diverse groups were generally positive, "the commitment of preservice teachers to teach minority children was limited" (p. 12). Contreras reported that the students strongly believed:

teachers can make a difference if they feel that minority children can learn and manifest this by expecting high academic performance of minority students. . . .teachers must be committed to integrating socially diverse populations and be aware of the consequences of social issues such as racism for the effective education of minority children. (Contreras, 1988, p. 8-9)

However, these beliefs lacked support, when applied to the student's personal situation as evidenced by the student responses revealing that none of the preservice teachers wanted to teach a class comprised only of minority students.

According to Contreras (1988), approximately 75 percent stated they would "not mind" teaching a class with some culturally or ethnically diverse students, but "there were some who would only consider teaching minority students if no other employment opportunities were available" (p. 12).

According to Niggle (1989), Contreras' study documented a lack of multicultural awareness on the part of the preservice teachers. Contreras suggested that the lack of multicultural awareness was the result of a "monosocial" and "monocultural education." Niggle further asserted that "the study called for the development of focused, programmatic efforts in teacher education that related knowledge about different ethnic and cultural groups to a professional commitment to address the needs of those groups through education" (p. 53).

A second study reported by Law and Lane (1986) documented preservice teachers' (predominantly white) feelings of social distance, on the Bogardus Social Distance Scale, from different ethnic and racial groups. Similar to the findings of Contreras, Law and Lane reported:

teachers ready to enter the classroom are no more accepting of various ethnic groups than the national samples spanning six decades. In fact, the current study reflects a trend of less acceptance. (p. 8)

They further asserted from the responses that "ignorance of a particular ethnic group fosters a negative, unaccepting attitude" (p. 9) and support the need for multicultural awareness in teacher education.

A third study by Henington (1981) documented the possibility of developing positive multicultural attitudes in secondary preservice teachers enrolled in a competency-based teacher education program. Three different instruments were used to measure attitudes related to race, gender, ethnicity, culture, and awareness of racial and gender stereotyping and discrimination and also to identify individual values and personality characteristics. In a pretest-posttest experimental design, Henington concluded that course work (treatment) generated long-term positive changes in racial awareness and non-sexist knowledge, but had no significant personality effect. Henington's positive results may have been influenced by the following variables not controlled for in the study: the experimental and control groups differed in age, academic majors, and teacher education programs and student readiness to learn was not considered (e.g., age and experience differentials).

In addition, the focus of three directly related research studies was centered upon efforts to evaluate the impact of the multicultural course M300, Teaching in a Pluralistic Society, at Indiana State University (Bennett, Okinaka, & Wu, 1988; McGeehan, 1982; Niggle, 1989). The research efforts of Niggle (1989) were discussed thoroughly in Chapter One of the study with regard to a suggested limitation for this study: the relationship between an individual's level of cognitive development and their readiness to learn and/or accept new information (e.g., multicultural education). McGeehan (1982) piloted the earliest study, a research study of learning readiness for multicultural education of preservice teachers (predominantly white) enrolled in the course. Using a

pretest-posttest design, McGeehan assessed levels of knowledge, interethnic experiences, interethnic behaviors, and attitudes.

McGeehan reported several important findings. First, preservice teachers who expressed positive attitudes towards the course tended to be female and to have had frequent, high quality positive interethnic experiences. In addition, among the males and females responding with positive attitudes toward the course, more males had frequent, high quality prior interethnic experiences. Interethnic experiences appeared to impact attitudinal change toward other groups. Second, preservice teachers responding with negative attitudes toward the course tended to come from lower middle or lower socioeconomic groups. Third, preservice teachers reflecting the greatest increase in multicultural knowledge tended to respond initially with more positive attitudes toward ethnic groups. Fourth, neither quality or quantity of prior interethnic experiences were predictive of attitudes toward multicultural education. Fifth, no parallel relationship was observed between attitudinal and behavioral change. Sixth, preservice teachers displaying the greatest degree of change on the variables were those who initially lacked the multicultural qualities emphasized in the course. And seventh, minority preservice teachers, as a whole, placed emphasis upon judging others on an individual rather than group basis and were positive toward the course (McGeehan, 1982, p. 165-168).

Another study researching the impact of the M300 course on preservice teachers was piloted by Bennett, Okinaka, and Wu (1988). In addition to measuring social distance, as in the McGeehan (1982) study, the group also

measured openness to social-cultural diversity. The results of the study documented significant knowledge and attitudinal changes for the preservice teachers after participating in the M300 course. Social distance was reduced and openness to diversity was increased. Similar to the McGeehan study, the group reported that the students identified initially as the most knowledgeable, most open, and reflecting the least social distance toward different groups were also the most knowledgeable, most open, and reflected the least social distance toward different groups at the end of the course.

Bennett, Okinaka, and Wu (1988) further reported that preservice teacher education students came to the multicultural course with a heterogeneous grouping of attitudes and knowledge levels. In addition, they suggested that "misconceptions held about multicultural issues are potent indicators of their readiness for a multicultural course" (p. 23). Niggle (1989) undertook the most recent study involving the M300 course. He went a step further by assessing levels of readiness or cognitive development of the preservice teachers prior to their participating in the course. As earlier discussed, Niggle asserted that preservice teachers functioning at the lower cognitive developmental levels were generally the least accepting of the multicultural knowledge base and the most resistant to attitudinal change.

Additionally, Wayson (1988) assessed a sample of preservice teachers to determine: (1) the degree of proficiency students felt they had attained relative to educating minority populations, (2) the students' historical/cultural knowledge base regarding minority populations, (3) the students' attitudes toward "ethnic

and social class groups and social policies and practices for providing better education and economic conditions for those groups" (p. 3), and (4) whether the students would teach classes that contained minority and low socioeconomic children. Wayson concluded:

Since many students are graduating without basic skills, attitudes, and knowledge for promoting equal educational opportunity and teaching students to participate effectively in a just and fair society, professors and other instructors bear responsibility for developing and/or redesigning courses and activities to insure that students learn those skills, attitudes, and knowledge. . . . Clearly it is faulty to assume that the undergraduate programs are developing competence for delivering effective multicultural education. . . . Effective preparation seemed to require, at a minimum, direct contact with students from cultures other than the prospective teacher's combined with translation and interpretation gained from discussion with a knowledgeable and sensitive supervisor, professor, critic teacher or other tutor. (p. 17)

Last, Paine (1988) explored preservice teachers' attitudes toward diversity. She concluded that (1) attitudes of preservice teachers' toward diversity were often superficial, (2) the ability of preservice teachers to discuss differences in thoughtful, comprehensive ways was often limited, and (3) their thinking about the pedagogical implications of their attitudes toward diversity was often quite problematic. For example, the preservice teachers recognized that student differences should be considered, but were often unsure about how to utilize those differences when planning and implementing academic work. Also recognized by Paine was the fact that there existed among the preservice teachers an attitude-behavior inconsistency pattern. For instance, teachers that felt that fairness was instrumental to addressing successfully student diversity were observed to utilize inequitable mechanisms for dealing with diversity.

In a final study, Hammer (1984) conducted a ten week Intercultural Communication Workshop on a university campus, in which a limited and equal number of foreign and national students met for 3 to 4 hours weekly in an effort to improve verbal and non-verbal communication skills among people from different cultures. To effect attitudinal change regarding acceptance and appreciation for cultural differences, Hammer addressed the participants' awareness of cultural differences, their levels of understanding, and their mutual appreciation for the ways that background and values influence interpersonal interaction.

During the workshop, Hammer evaluated six communication skills: respect, interaction posture, orientation to knowledge, empathy, interaction management, and tolerance for ambiguity. Based on pretest-posttest data analysis, Hammer reported no significant change in the students' intercultural communication skills, attributing it to the social contact theory undergirding the workshop strategy. According to Niggie (1989), "the classroom activities (reading, journal writing, team assignments, and in-class discussions) may have developed awareness levels, but not competence in behavioral terms" (p. 55), thus, reflecting Argyris' (1980) concern for learning for knowledge versus learning for action.

The studies described above call for the development of focused, programmatic efforts in teacher education to relate knowledge about people of diversity to a professional commitment to address the needs of those groups through education. Comparable to this design, the studies investigated the

importance of studying multicultural coursework in relation to the attitudes of predominantly white preservice teachers. Several of the studies (Bennett, & Okinaka, & Wu, 1988; Law & Lane 1986; Niggle, 1989;) also used the Bogardus Social Distance Scale to measure the attitudes of education majors toward diversity. Additionally, the results of some of the studies may have been influenced by extraneous variables such as age, academic major, etc.; this information helped guide the present study in its efforts to test the effect of such variates on the cross-cultural adaptability, cultural diversity awareness, and social distance preference of the population sample for this experiment.

Field Experience in Teacher Education Programs

This section of the literature review continues to address the issue of effectively preparing teachers to meet the educational needs of an increasingly diverse population of students by examining the impact of the student teaching field experience on preservice teachers. According to Conant (1963) and Marchant (1993), the student teaching field experience has historically been heralded as a most important aspect of preservice teacher education. Three educational groups (Carnegie Forum on Education and the Economy, 1986; Holmes Group, 1986; NCATE, 1985) have stressed the importance of field and clinical experiences. It is during this learning experience that the prospective teacher, assisted by a cooperating teacher and a college supervisor, bring prior experiences (e.g., personal background, university course preparation) to bear on actual classroom practice to further develop the necessary knowledge, skills,

and attitudes to assume successfully the role of teacher.

However, recently the actual value of the experience has come under scrutiny (Marchant, 1993). As Hilliard (1974) points out, if teachers are to work successfully with students from cultures different from their own, it is imperative that the training program provide for more than intellectualization about cross-cultural issues. Teacher growth in this area is possible only to the extent that the teachers' own behavior in cross-cultural settings is the subject of examination and experimentation. Furthermore, he asserts that all preservice teachers, minority alike, must take an active role in these multicultural classrooms in order to be effective and successful.

In addition, Ford (1991) suggests that seminars are crucial for preservice teachers participating in field experiences. Preservice teachers need the opportunity to examine and reflect on their experiences, connect theory to practice. As Ford points out, "if preservice teachers have acquired multicultural awareness, are developing their multicultural knowledge and effective teaching skills, they are also likely to be developing their multicultural perspectives" (p. 136). Furthermore, Grant and Sleeter (1985) assert that the student teachers' ability to use the knowledge and skills they learn during their university training depends not only on the quality of the training, but also on the environment (field experience) in which the student teachers will practice those skills.

Zeichner and Gore (1990) have identified three major components in preservice teacher education programs that can assert influence on the socialization of teachers: (1) general education and academic specialization

courses, (2) methods and foundations courses, and (3) field-based experiences. These authors further posit that the continued use of specific effective teaching skills learned at the university is highly dependent upon "whether the ecological conditions in specific classrooms are conducive to the use of the skills". (p. 336). Similarly, other authors have suggested that teacher education courses have little impact on some of the values, beliefs, and attitudes that students bring with them to teacher education programs (Bullough, 1989; Knowles, 1988; Ross, 1987).

According to Hawley (1990), increasing the field-based courses and extending the time for practice teaching should enhance the effectiveness of preservice teacher training. However, he reports that the available research suggests that practica and practice teaching are often not very effective and even may be counterproductive. Calderhead (1988) and Grant (1981) argue that circumstances in individual schools influence the experience of preservice teachers, affecting the impressions they have developed about teachers and teaching (e.g., curriculum freedoms extended to the preservice teacher by the supervising teacher, level of collegiality and discussion between the preservice teacher, and the supervising teacher and existing norms within the field setting regarding the process of learning).

Despite the existence of numerous studies that have suggested specific effects of field experiences on the development of teachers, there continues to be a great deal of debate. Several research studies were conducted in preservice teacher education programs to assess the impact of field experiences on attitudinal and behavioral change. One study, Wilson (1984), explored the

application of readiness to learn multicultural issues in a review of the literature on cross-cultural experiential learning and teacher performance. Wilson defined cross-cultural experiential learning as "planned, individualized, affective, and reflective contact with another culture or subculture" (p. 185). Four rationales for promoting experiential education for teachers were identified:

Rationale 1: Teaching can be considered a cross-cultural learning experience with respect to an adult from one culture teaching adolescents or children from other cultures. Although, according to Wilson, "the teacher often fails to increase self-awareness in the process, thus devaluing the cross-cultural value of the experience" (p. 186).

Rationale 2: Although experiential learning has generally been accepted as an important aspect of personal development, there is little empirical data to support the claim that experiential learning has a positive impact on student teachers. Wilson suggests that "as the teaching-as-a-cross-cultural encounter rationale is usually limited to the classroom, the self development rationale usually looks at the teacher apart from the classroom. Something needs to bring the two together" (p. 188).

Rationale 3: Intercultural effectiveness is an important rationale for experiential educational training, in particular, the ability to deal with psychological stress, the ability to communicate, and the ability to establish interpersonal relationships. Wilson further asserts that the following interpersonal skills and characteristics facilitate cross-cultural understanding: self-assertion, information source development, cultural understanding, interpersonal

communication, commitment to persons, relationships, decision making, self-understanding, self-reliance, low goal/task orientation, tolerance for ambiguity, open-mindedness, empathy, communicativeness, flexibility, curiosity, warmth, motivation, perceptiveness, and tolerance for diversity.

Rationale 4: Teachers must be able to teach from a global perspective, thus, requiring the teacher to be conscious of the interactive nature of people and events, to appreciate the human range of perspectives and choices, and to appreciate cross-cultural differences in values, beliefs, and priorities (Wilson, 1984, p. 189).

Wilson (1984) argued that the most exciting and rewarding experiential learning comes from intensive immersion experiences, with student teaching representing the most typical example of immersion. In addition, he suggested that "cross-cultural experience should be required if more sensitive teachers for a more culturally pluralistic society is a priority goal" (p. 190), ranging from introductory experiences to intensive experiences that allow progressive and hierarchical involvement and commitment to the experience.

A second study conducted by Grant and Koskela (1986) also addressed one of the most difficult tasks in multicultural education for preservice teachers: the translation of multicultural goals into teaching behaviors, a concept parallel to Eagly and Chaiken's (1993) idea of attitude-behavior consistency discussed earlier in this paper. Grant and Koskela argued that little of what is learned at the university level is transferred into actual teaching behaviors in the field experience, a suggestion consistent with Argyris' (1980) concept of learning for

knowledge versus learning for action also addressed earlier in this paper. Their argument was based on interview data collected from preservice elementary teachers after completion of substantial course work in multicultural issues and their final supervised student teaching field experience. The multicultural coursework included lectures, discussions, projects, and activities related to "race, gender, class, and handicaps" with regard to constitutional and legal issues, curricular materials analysis, and competing perspectives in education. The preservice teachers were required to document awareness of the issues addressed through written assignments and exams.

According to Grant and Koskela (1986), the responses given by the elementary preservice teachers revealed that "the multicultural concepts that were learned on campus were not readily integrated into the school curriculum by the student teachers" (p. 203). They reasoned that the lack of integration was a result of (1) the lack of support for the inclusion of multicultural issues and (2) the fact that related information received after the basic university course was "fragmented and piecemeal," emphasizing individual differences between groups and people (in particular, race and gender). Grant and Koskela concluded:

Students seem to include multicultural concepts mostly when it is promoted by someone in charge. Those aspects that are more frequently integrated into the curriculum relate to individualizing for skill related needs of children rather than for issues of race, class, and gender. . . .In order to help students to transfer campus learning to their classroom teaching, not only must they be given information, they must be shown how to put that information into practice in the daily curriculum. (Grant & Koskela, 1986, p. 203)

The results of Grant and Koskela's (1986) study support Pate's (1981) assertion that factual knowledge alone does not alone impact attitudinal and/or behavioral change. In addition, according to Niggle (1989), the study brings to bear the realities that (1) the majority of preservice teachers are not generally recognized as free agents, allowed to engage in teaching and curriculum development without restraint in a supervised student teaching field experience and (2) preservice teachers lack specific skills necessary for translating multicultural goals into "multicultural" and "social reconstructionist" action.

Similarly, as earlier noted in this paper, Grant and Secada (1990) suggested that "the more intense the exposure and the more time spent learning the content, the more likely learning will be successful" (p. 413). To clarify their point, they addressed Mahan's (1982) study that revealed positive attitudinal change for preservice teachers as a result of total and long-term immersion into the studying of a different culture (a seventeen-week study of the Navajo and Hopi cultures).

A more recent study conducted by Huber and Kline (1993) suggests that field experiences can create significant differences in attitudes toward diversity and social distance preference in educational settings. According to Huber and Kline, the goal of the revised teacher education program at Wichita State University is to "develop nurturing teachers who are knowledgeable of and sensitive to the needs of the individual learner" (p. 15). In an effort to achieve the goal, the teacher education program was designed in sequential blocks of coursework, with each block of courses requiring (1) field experiences and field

experience requirements to integrate courses and (2) portfolio development and presentation to ensure integration across semesters from block to block. Based on pretest-posttest assessments of preservice teachers' professional and personal feelings about diversity, Huber and Kline concluded that "the use of field experiences may contribute to an increase in preference for social diversity" (p. 22). In addition, they suggested a further need for more research in the importance of field experiences to produce a desired effect.

Sleeter (1988) examined what teachers with preservice coursework in multicultural education reported doing in their classrooms. She analyzed 24 teaching behaviors in relationship to the number of human relations credits required in a preservice teacher education program. Sleeter discovered that the average teacher certified by a program requiring more than four credits in human relations reported engaging in 12 of the 24 behaviors (using multiracial and nonsexist materials, teaching lessons about stereotyping, trying to reduce social barriers among diverse groups of students) more frequently than the teacher required to take only one or two credits. In addition, Sleeter asserted that preservice teachers were more likely to complete a field experience with minorities when it was required.

Sleeter further posited that "including a relatively small amount of multicultural education training in students' preservice programs probably does not have much impact on what they do" (p. 29). In addition, she introduced recommendations for multicultural education: (1) program conceptualizers should clearly state what they hope to see teachers do in the classroom, (2) programs

should experiment with different kinds of field experiences, and (3) measures of assessments should be sensitive to how preservice teachers perceive and respond to specific groups within general target populations (such as black Americans as opposed to minorities).

In view of the preceding review of the literature, it is important to note that this quasi-experimental study was designed to build on previous research efforts. The theoretical literature suggests that educational training and cross-cultural exposure can effect positive attitudinal change towards diversity. The study explores the relationship between the facilitation of multicultural knowledge in an on-campus university setting and cross-cultural experiential learning within a preservice student teacher field experience to attitudinal changes toward diversity (cultural awareness, cross-cultural adaptability, and social distance).

CHAPTER THREE

Research Methodology

Research Design

The methodology chapter defines seven components of the study. First, the quasi-experimental design of the study is explained. Second, the research questions tested of the study are presented. Third, the subjects or population sample in the study are identified. Fourth, the instruments used to collect the data are described. Fifth, the processes used in the analysis of the data are established. Sixth, the limitations of the study concerning internal validity are discussed. And, seventh, the delimitations of the study, or external validity factors, are identified.

A quasi-experimental design of pretest, treatment, and posttest was conducted within the context of the University of North Florida's EXCEL (Excelling in Clinical Education Learning; EDF 3945) teacher preparation program for preservice teachers. EXCEL I is a required initial teacher preparation program course for undergraduate and graduate education majors (K-12) within the divisions of Curriculum and Instruction and Special Education prior to enrollment in EXCEL II (EDF 3946) and the culminating internship experience. The clinical continuum of which the EXCEL course is a part is conceptualized as an on-going learning process with four benchmarks: Early Field Experiences, Preinternship Experiences, Internship Experiences, and Beginning Teacher Experiences. The

course is organized into weekly on-campus seminars conducted by four clinical educators (master teachers from neighboring districts on alternative assignments for two years) and school-based field assignments (50 contact hours over a 10 week time frame). In support of clinical educators, recent proposals for educational reform (Carnegie Forum on Education and the Economy, 1986; Goodlad, 1990b; Holmes Group, 1986), suggest that preservice teachers would benefit from having exemplary classroom teachers (clinical educators) assume the supervisory duties traditionally assumed by a university representative.

Additionally, enrollment in the seminar course is comprised of elementary, secondary, and special education preservice teachers to encourage interaction among the various disciplines. The seminars provide the structure for an inquiry-oriented problem-solving program, complementing programs in the University's College of Education and Human Services by providing opportunities for students to link theory and practice at application, analysis, synthesis, and evaluative knowledge and performance levels. EXCEL I provides initial field placement opportunities in school settings that are populated with students of cultural and special needs diversity to allow experiences to increase awareness, understanding, appreciation, and acceptance of diversity.

The EXCEL field-based seminars (N=12) were taught by two Clay County and two Duval County clinical educators. The one hour and fifteen minute on-campus seminars were held weekly for a five month academic term. The on-campus seminars addressed: (1) traditional professional development topics (e.g. professionalism, Florida Performance Measurement Domains, prescriptive and

interventive diagnostic skills, effective teaching strategies), (2) theoretical, ideological, philosophical, and historical undergirdings and constructs of multicultural education, (3) multicultural education issues, including curriculum infusion, culturally responsive/responsible pedagogy (e.g., diagnosis, planning, implementation, evaluation/measurement, and modification), cultural/cognitive learning style theory, communication styles, and overt/covert forms of prejudicial and discriminatory teaching policies, practices, and attitudes toward children culturally different from self, and (4) experiential learning events and activities requiring reflective thought on critical incidents, attitudes, and behaviors observed within varied contexts (e.g., cross-cultural field experience, roleplays, simulations, case studies, scenarios, videos, and interviews). Additionally, the seminars included research and analysis in the areas of cultural differences/similarities, racism, cooperative learning activities, and action-based curriculum projects.

The clinical educators used a common syllabus and text selections, but had academic freedom to choose from a variety of instructional methodologies, materials, and activities. Universal to all of the seminars were the requirements of (1) a student portfolio, (2) reflective journals to synthesize the readings and seminar/field experiences, as well as to share personal/professional opinions, thoughts, and concerns, (3) a teacher interview to determine inservice teachers' preconceptions about multicultural education and teaching children of diversity, (4) a field experience in a culturally diverse public school setting to help preservice teachers develop a multicultural perspective and an opportunity for implementation of the perspective except for the designated experimental group

assigned to a traditional field setting with little or no population of culturally diverse students, (5) a multicultural research paper to examine how preservice teachers explore cultural differences using educational research, (6) an autobiographical profile examining typically unexamined assumptions about personal background, values, beliefs, and attitudes in relation to self and others, and (7) a diagnostic case study on a child culturally different from the preservice teacher, documenting observed or pretested levels of academic, physical, social, emotional, and/or cultural functioning, a brief description of the child's home life and parental involvement at the school, a description of the relationship and/or interactive process observed between teacher and the student in the classroom, and a concluding statement as to the impact of these factors on the student's success in the classroom.

The research was conducted via two alterations in the traditional EXCEL field-based preservice program. The alterations focused on (a) field placements within school settings identified as serving a diverse student population, and (b) seminar discussions on multicultural issues, curriculum, and pedagogy to enable preservice teachers to gain awareness, understanding, respect, and acceptance of diversity in educational settings. The study was implemented during a sixteen-week preinternship experience to determine if a significant difference exists in the cross-cultural adaptability, cultural diversity awareness, and/or social distance preference levels among three groups of preservice teachers classified as first and/or second semester juniors:

Group 1 consisted of preservice teachers enrolled in EXCEL, a field-based seminar course addressing issues of diversity and professional development, and assigned to a public school identified as a non-culturally diverse setting.

Group 2 consisted of preservice teachers enrolled in EXCEL, a field-based seminar course addressing issues of diversity and professional development, and assigned to a public school identified as a culturally diverse setting.

Group 3 consisted of preservice teachers not enrolled in EXCEL or assigned to a public school field setting.

The subjects could not be randomly assigned to the on-campus EXCEL field-based seminars taught by the four clinical educators, but were randomly assigned from within the field-based seminars to one of two designated field placements: (1) traditional public school settings with a low percentage population of culturally diverse students (Experimental Group 1) or (2) public school settings with a significant population of culturally diverse students (Experimental Group 2). Preservice teachers were required to observe, assist, and teach a minimum of five hours weekly at the field site for 10 consecutive weeks while also attending the weekly on-campus one hour and fifteen minute field-based seminars. A control group of preservice teachers, not enrolled in the field-based seminars and/or participating in public school field placements, were randomly selected from two University of North Florida reading courses being taught simultaneous to the field-based seminars.

Three attitude assessment instruments measuring attitudes toward cross-cultural adaptability, cultural diversity awareness, and social distance were administered as a pretest at the beginning (first week of classes) and as a

posttest at the end (last week of classes) of the four-month academic term, between January and May of the Spring 1993 term. The data were analyzed to determine the effect of the following independent variables:

Treatment 1 (Experimental Group 1)
College of Education EXCEL Seminar Course
Focusing on Critical Issues of Multicultural Education
Inclusive of Responsive/Responsible Curriculum and Pedagogy

Field Placement in Public School Settings with Little or No Population of Culturally Diverse Students (predominantly Caucasian)

Treatment 2 (Experimental Group 2)
College of Education EXCEL Seminar Course
Focusing on Critical Issues of Multicultural Education
Inclusive of Responsive/Responsible Curriculum and Pedagogy

Field Placement in Public School Settings with a High Population of Culturally Diverse Students (predominantly African American with regard to race differences, but also inclusive of other differences: religious, gender, handicapped)

Treatment 3 (Control Group)
No EXCEL Seminar Course
No Field Placement

Further analysis of the data was conducted to determine if significant relationships exist between the demographic identifiers with respect to the preservice teachers' attitudinal responses toward diversity and multicultural awareness, cross cultural adaptability, and social distance.

Research Questions and Statistical Procedures

This study examined the relationship between (1) measures on three self-report attitudinal instruments and (2) participation in a field-based seminar focusing on multicultural issues, and a field experience in either a traditional non

culturally diverse school setting or a culturally diverse school setting. First, student performances on the Cross Cultural Adaptability Inventory, the Cultural Diversity Awareness Inventory, and the Bogardus Social Distance Scale were measured. Then, the students enrolled in the EXCEL program participated in the seminar and field experience. At the end of the semester, a posttest of the three attitudinal instruments was administered. Last, the pretest/posttest results were compared to determine if a change in preservice teachers' attitudes toward diversity had occurred.

For the purposes of this quasi-experimental design, four questions served as a guide:

1) What are the onset attitudes toward diversity of preservice teachers enrolled in the first of two required teacher education field-based seminars in relation to a control group not enrolled in the seminars as measured by the Cross Cultural Adaptability Inventory, the Cultural Diversity Awareness Inventory, and the Bogardus Social Distance Scale?

2) Are there within group differences in attitudes toward diversity based on variates of field placement, seminar instructor, gender, age, race, educational major, association with people from other cultures, and expected teaching grade level of preservice teachers enrolled in the first of two required teacher education field-based seminars and the control group as measured by the Cross Cultural Adaptability Inventory, the Cultural Diversity Awareness Inventory, and the Bogardus Social Distance Scale?

(3) Do field-based seminars focusing on critical issues of multicultural education effect change of attitudes toward diversity of preservice teachers enrolled in the first of two required teacher education field-based seminars when compared to preservice teachers not enrolled in the field-based seminars as measured by the Cross Cultural Adaptability Inventory, the Cultural Diversity Awareness Inventory, and the Bogardus Social Distance Scale?

(4) Do culturally diverse field placements effect change of attitudes toward diversity of preservice teachers enrolled in the first of two required teacher education seminars when compared to preservice teachers placed in non-culturally diverse field settings as measured by the Cross Cultural Adaptability Inventory, the Cultural Diversity Awareness Inventory, and the Bogardus Social Distance Scale?

Population Sample

The population sample ($N = 208$) for this quasi-experimental study consisted of three groups of preservice teachers, one control group ($n = 60$) and two experimental groups ($n = 95$; and $n = 53$). Demographically, the students varied in seminar instructor, gender, age, race, education major, frequency of association with people other than their own culture, and expected teaching level. The comparability of the EXCEL course sections ($N = 12$) was documented with two measures. First, the pretest results were analyzed to determine entering demographic identifiers, as well as initial attitudes toward cultural awareness, cross-cultural adaptability, and social distance preference. Second, after the

treatment phase, the posttest results were analyzed to determine if onset student attitudes were significantly different (1) between the control group and experimental group as a whole, and (2) between the two experimental groups (i.e., seminar and field placement).

The two experimental groups ($N = 148$) consisted of all education students (preservice teachers) enrolled in the University of North Florida's required EXCEL I (Excelling in Clinical Education Learning) teacher preparation field-based seminar (EDF 3945) for the Spring 1993 Term. The experimental subjects could not be randomly assigned to the required EXCEL I field-based seminars ($N = 12$) taught by the four clinical educators, but were randomly assigned from within the field-based seminars to one of two types of designated field placements: traditional public school settings with a low percentage population of culturally diverse students (Experimental Group 1; $n = 95$) or field placements in public schools with a significant population of culturally diverse students (Experimental Group 2; $n = 53$). A control group of preservice teachers ($N=60$), not enrolled in the field-based seminars and/or participating in public school field placements but equivalently categorized as first or second semester juniors, was randomly selected from two University reading courses taught simultaneous to the EXCEL I field-based seminars.

Research Instrumentation

Three attitudinal assessment instruments measuring attitudes toward cross-cultural adaptability, cultural diversity awareness, and social distance were administered at the beginning (pretest) and the end (posttest) of the four month academic term. Multiple measures were used to capture the fullest range of effects from the seminars and designated field placements. The pretest and posttest were identical forms for each of the three instruments. Along with these measures, subjects completed questionnaires containing relatively standard demographic identifiers in social research. The physical identifiers included gender, age, and race/ethnicity. The social identifiers included educational major, expected teaching level, and frequency of association with people of diversity, and EXCEL I instructor.

The Cross Cultural Adaptability Inventory is a culture-general instrument developed by Colleen Kelley, a human relations consultant with specialization in cross-cultural training, and Judith Meyers, a psychologist with a specialty in assessment and diagnosis, to measure research-based dimensions identified as most useful for interacting with other cultures. This instrument is a 50-item self-reporting training and consulting instrument that measures four research-based dimensions: emotional resilience (ability to deal with stressful feelings in a constructive way and cope with ambiguity), flexibility/openness (ability to be tolerant and nonjudgemental of and feel comfortable with all kinds of people), perceptual acuity (ability to be attentive to verbal/nonverbal behaviors, to the context of communication, and to interpersonal relations), and personal

autonomy (ability to be self-directed, confident of personal uniqueness, and to possess a strong sense of self and clear personal values). The Cross Cultural Adaptability Inventory focuses on trainable areas which are difficult to observe and measure, excluding easily-assessed or culture-specific areas such as previous experience with a culture and knowledge of a language or culture.

The Cross Cultural Adaptability Inventory provides information to a person about his/her potential for cross-cultural effectiveness. The instrument can be used to develop self-understanding in the area of cross-cultural adaptability, and as a take-off point for knowledge and skill acquisition, a bridge to move from the didactic theory to the experiential practice. The intended users are persons working with a culturally diverse population, persons conducting business abroad, expatriates and their family members, persons working, studying, and/or living abroad, and immigrants. The items on the questionnaire are responded to by means of circling 1 of a 6 point Likert scale progressing from Definitely True About Me to Definitely Not True About Me. The overall alpha coefficient computed for internal consistency reliability is 0.90 (Kelley & Meyers, 1992).

The Cultural Diversity Awareness Inventory is an instrument developed by Dr. Gertrude Henry as part of the Hampton University Mainstreaming Outreach Project pursuant to a grant, G008530165, funded by the Handicapped Children's Early Education Program, United States Department of Education. This instrument is a 28-item self-examination questionnaire designed to assist the user in looking at his/her personal attitudes, beliefs, and behaviors toward children of culturally diverse backgrounds (including white and nonwhite). Attitudinal

responses are categorized into four factors: sense of responsibility (belief that there does exist a sense of responsibility to provide multicultural education in the educational setting); discomfort with different cultures (discomfort as a result of interacting with other cultures); accommodate differences (belief that educators must accommodate different cultures in their programs); and adaptation is the child's responsibility (belief that it is the child's own responsibility to make needed adaptations for cultural adjustment). The intended users are any adults (teachers, preservice teachers, aides, administrators, therapists, caregivers, etc.) involved in or being trained for direct services to young children with special or culturally different needs. The items on the questionnaire are responded to by means of circling 1 of a 5 point Likert scale progressing from Strongly Agree to Strongly Disagree. The overall alpha coefficient computed for internal consistency reliability is 0.90 (Henry, 1985).

The Bogardus Social Distance Scale is an attitudinal instrument originally developed in 1923 by Emory S. Bogardus and updated (Law & Lane, 1986; Niggle, 1989) to solicit individual responses to acceptance of other diverse ethnic and racial, religious, political, special needs, age, and sexual preference groups within the context of present world events. This instrument is a self-reporting instrument designed to assist the user in looking at his/her degrees of personal closeness and willingness to accept and associate with people of diversity and to measure the amount of understanding and intimacy which characterizes personal and social relations (Owen, Eisner, & McFaul, 1981). Responses to six factors (race/ethnicity, religion, political preference, exceptionality, age, gender,

and sexual preference) were recorded on a seven-point scale. The scale ranged from 7 points for the least social distance to 1 point for the most social distance. The categories of responses include "would marry," "would have as a friend," "would teach or supervise," "would live by in my neighborhood," "would have merely as a speaking acquaintance," "would exclude from my neighborhood," and "would exclude from my country." All the scores on items related to a factor were averaged to get a social distance score. The overall alpha coefficient computed for internal consistency reliability is calculated to have a split-half value of 0.97 (Niggle, 1989).

Data Analysis

Three attitude assessment instruments (dependent variables) measuring attitudes in relation to cross-cultural adaptability, cultural diversity awareness, and social distance preference were administered as a pretest at the beginning (first week of classes) and as a posttest at the end (last week of classes) of a four-month academic term. The data collected were analyzed using the Statistical Package for the Social Sciences (SPSS) to establish cause-and-effect relationships between (1) attitudinal measures on the Cross Cultural Adaptability Inventory, the Cultural Diversity Awareness Inventory, and the Bogardus Social Distance Scale, and (2) participation in a seminar focusing on multicultural issues, and field placement in a traditional non culturally diverse school setting or a culturally diverse school setting. For each of the statistical tests required to investigate the four research questions, an alpha confidence level of 0.05 was

established. Descriptive statistics (means, medians, and standard deviations) were generated to summarize the responses on the pretest and posttest instruments.

Initial comparisons between the three sets of pretest/posttest scores were made using analysis of variance (univariate-ANOVA) to determine whether the mean scores of the three groups differed significantly from each other. Analysis of variance was computed on the pretest and posttest of the three instruments to determine the attitudes toward diversity of (a) two experimental groups of preservice teachers enrolled in the first of two required teacher education field-based seminars and field experience (independent variables), and (b) a group of preservice teachers (control group) not enrolled in the required field-based seminar or field placement.

The data were analyzed based on the following independent variables:

Treatment 1 (Experimental Group 1)

College of Education EXCEL Seminar
Focusing on Critical Issues of Multicultural Education
Inclusive of Responsive/Responsible Curriculum and Pedagogy

Field Placement in Public School Settings with Little or No
Population of Culturally Diverse Students (predominantly white)

Treatment 2 (Experimental Group 2)

College of Education EXCEL Seminar
Focusing on Critical Issues of Multicultural Education
Inclusive of Responsive/Responsible Curriculum and Pedagogy

Field Placement in Public School Settings with a High Population
of Culturally Diverse Students (predominantly African American)

Treatment 3 (Control Group)

No EXCEL Seminar
No Field Placement

Further analysis of the data were conducted to determine if significant relationships exist between the demographic identifiers with respect to the preservice teachers' attitudinal responses toward diversity in relation to cross cultural adaptability, multicultural diversity awareness, and social distance preference.

The Cross Cultural Adaptability Inventory was processed by factoring into four dimensions the responses to 50-items on a six point scale. The scale ranged from 6 points for "definitely true about me" to 1 point for "definitely not true about me." The point scale was reversed for items 10, 14, 19, 22, 23, 27, 32, 34, and 37 which were written in the negative. The four dimensions were: Emotional Resilience (Items 1, 4, 7, 10, 13, 16, 18, 21, 23, 26, 29, 31, 34, 36, 39, 42, 45, 48); Flexibility/Openness (Items 2, 5, 8, 11, 14, 19, 22, 27, 30, 32, 37, 40, 43, 46, 49); Perceptual Acuity (Items 3, 9, 15, 20, 24, 28, 33, 38, 44, 50); and Personal Autonomy (Items 6, 12, 17, 25, 35, 41, 47). All the scores on items related to a factor were averaged to get a cross-cultural adaptability mean score.

The Cultural Diversity Awareness Inventory was processed by factoring into 4 categories the responses to 28-items on a 5 point scale. The scale ranged from 1 point for strongly agree to 5 points for strongly disagree. The four factors were: Sense of Responsibility (Items 6, 22, 23, 24), Discomfort with Different Cultures (Items 3, 4, 5, 10), Accommodate Differences (Items 25, 26, 27), and Adaptation is Child's Responsibility (Items 7, 10, 11, 21, 25). All the scores on items related to a factor were multiplied by the factor loading to get a cultural diversity awareness factor mean score. (Factoring for items 1, 2, 8, 9, 12, 13, 14,

15, 16, 17, 18, 19, 20, and 28 were omitted from further analysis as a result of statistical loadings less than .30 on the Cronbach test).

The Bogardus Social Distance Scale was processed by averaging responses to 6 factors on a 7 point scale. The scale ranged from 7 points for the least social distance to 1 point for the most social distance. The six factors were: race/ethnicity, religion, political creed, medical condition/exceptionality, age, gender, and sexual orientation/preference. All the scores on items related to a factor were averaged to get a social distance score.

Because subjects in the experimental design (1) initially were not randomly assigned to the control or combined experimental group, and (2) consistently had a higher pretest/posttest mean score across the three instruments, analysis of covariance (ANCOVA) was used to adjust for any preexisting between group differences not controlled for at the study's onset. ANCOVA, using the pretest mean scores as a covariate, determined whether the adjusted posttest mean scores between the three population groupings were significantly different from another (F-ratio/value; confidence level of .05). In addition, it was important to describe the characteristics of each group at the onset of the study to determine whether observed group differences were caused by the treatment or by preexisting group differences on some extraneous variable.

Limitations

The limitations of this study are generic to most social science research associated with the quasi-experimental research design. The quasi-experimental

research design of pretest/posttest field study has been criticized for problems associated with internal validity (i.e., history, maturation, differential selection, experimental mortality, mechanics of testing, statistical regression of results, and instrumentation and interpretation of concepts, respondent anonymity, and treatment fidelity). In all truth, limitations center upon the extent to which extraneous variables have been controlled to determine whether observed changes are due to the treatment.

This study was limited by the fact that it was a field-based study involving human subjects over an extended period of time and the fact that it is not possible to control all the extraneous variables in the historical context of the research setting. A control group was used to measure the effect of extraneous factors upon the pretest. And although the study did not account for the physical maturation of the subjects over the course of the four-month study, psychological maturation was to be expected because attitudes are defined as psychological constructs (Eagly & Chaiken, 1993; Mueller, 1986) learned and reinforced through the principals of learning, socialization, acculturation, and education. Experimental mortality was not considered a limitation in that no subjects dropped-out over the course of the study.

The issue of differential selection was also raised. Although a control group was used to measure the effect of extraneous factors upon the pretest, the study did not allow for random assignment of subjects to either the control or combined experimental group with regard to the first treatment (seminar). The study was limited to one semester because future field placements at the College

would be predominantly in urban schools; this particular semester time-period for the study allowed for an experimental group that could be assigned to non-culturally diverse field-sites in addition to the students assigned to the culturally diverse setting. Additionally, it was impossible to have random sampling and random assignment to the three groups; intact classes had to be used. Within the experimental group, it was possible to randomly assign subjects for the second treatment (field placement). In addition, a description of the preservice teachers' characteristics at the onset guided the research in determining whether observed differences were attributed to the experimental treatment or extraneous variables.

Conceivably, the mechanics of testing can confound the results of the study. The pretest can alert students to potentially important aspects of the course. Because it was the contention of this research for the preservice teachers to become more aware of and to explore in depth their attitudes, this was not considered to be a limiting factor for this particular study. However, the tests may have motivated a reactive response. The students could easily tell what was being measured; consciously or unconsciously their responses may have been influenced by social desirability in that to be multicultural is socially desirable. In addition, the issue of respondent anonymity also was not considered a limitation of internal validity. Although the preservice teachers were required to identify themselves by a social security number so that pretest and posttest scores could be matched and compared, the subjects were told that the identifying social security numbers would be erased as soon as the

pretest/posttest instruments were paired. Knowing that their identities could not be determined, the preservice teachers hopefully were not inclined to give socially acceptable answers. According to Eagly and Chaiken (1993), "people who hold negative attitudes toward minorities may be reluctant to express them because of norms of tolerance and politeness typically held in American society" (p. 157).

The statistical phenomenon of regression to the mean on the posttest for respondents with extremely high or low scores on the pretest has often given false impressions of change. To counter a recurrent error, efforts were made to cluster individual respondents into groups with a range of scores rather than using any one person's score. Additionally, the issue of interpretation of concepts as a limiting factor of internal validity was accounted for in terms of the learning environment. In a society where prevailing ethnocentric attitudes continue to escalate disfavor toward people of diversity through discriminatory behaviors, policies, and practices, an understanding of the theoretical concepts of basic human attitudes and the development of attitudes that result in prejudicial and discriminatory behaviors is warranted. It was the contention of this research through the two treatments (multicultural content in seminars and field placement with students from cultures different from the preservice teachers) to enable the preservice teachers an opportunity to look through multiple lenses—gaining an awareness, appreciation, respect, and understanding of differing world views. Respondents were likely to reinterpret the meaning of items on the instruments; it is the difference in interpretation that will be the

hallmark of the treatment effects.

In contrast, treatment fidelity was considered a limiting factor for this particular study. Although the seminars had many universals in common, it is important to note that the individual faculty carried with them their own personal baggage. As Banks (1986a) aptly stated:

teachers are human beings who bring their cultural perspectives, values, hopes, and dreams to the classroom. They also bring their prejudices, stereotypes, and misconceptions. Teachers' values and perspectives mediate and interact with what they teach, and influence the way messages are communicated and perceived by their students. (p. 16-17)

Student populations in higher education have a wide range of intellectual skills and values (Allen, 1981; Chiseri-Strates, 1986; Perry, 1970; Shapiro, 1985), but in a majority of university courses, students are expected to perform at a single, often unspecified, predetermined level of intellectual sophistication for which students are evaluated. Perry (1970) identified variations of intellectual development based on cognitive style and perceived relationships between authority and truth; basic duality, multiplicity, relativism, and commitment. Previous research by Nelson (1988) and Perry (1970) suggests that success or failure in courses that address social issues or epistemological questions depends on the match between the level of intellectual sophistication that is required in the course content and processes and the intellectual sophistication of the student.

According to Niggle (1989), " given the relatively advanced intellectual requirements of multicultural education and the expected variation in student

skills, the effectiveness of the course should vary significantly" (p. 22). The students enrolled in the EXCEL field-based seminar and culturally diverse field experience may or may not be on an intellectual level of maturation that prepares them to deal with the intellectual requirements of the social issues discussed. According to Perry (1970), the students not prepared will not benefit from the experience and may regress in frustration.

The goal of understanding and accepting diversity is not likely to be achieved by merely being aware of one's attitudes and behavior. There are stages of cultural adaptation proposed for individuals from non-white ethnic and cultural backgrounds. Likewise, there are preexisting stages of development necessary for white main stream individuals to accept diversity. This awareness will build the foundation for transformational and social reconstructionist action for reforming national, state, and local social institutions, particularly educational institutions (Banks & Benavidez, 1980; Burstein & Cabello, 1989; Grant & Koskela, 1986; Paine, 1988; Zeichner, 1989).

Delimitations

The delimitations of this study, or external validity factors, focus on the application of the research to a particular targeted group, setting, and time, and on generalizations across types of persons, settings, and times. Considering the delimitations to be discussed, the results of this study can be generalized only to the extent that generalizations can be made in most social science research. To increase the generalization of findings, the experimental conditions reflected

(1) the real life environment in which complex learning occurs, and (2) the natural characteristics of learners allowing the learners to actively react to the new information and skills being facilitated. In addition, several environmental variations were utilized (e.g., four clinical educators taught the seminars, preinterns were assigned to different educational settings and to varying grade levels, and a control group was incorporated). Comparably, the issue of multiple treatment interference was not a delimiting factor for this particular study because preservice teachers need the opportunity to examine and reflect on their experiences to connect theory to practice.

Four areas of concern were addressed with regard to external validity. First, the research was delimited by the fact that the population sample was relatively homogeneous, mainstream, female, white, and preservice college students, but was a group not atypical of the educational institution or the teaching profession. Second, the study was site and location specific. The research was conducted during a four-month academic term at the University of North Florida (a large, state-assisted university in Jacksonville, Florida) within the context of the University's EXCEL (Excelling in Clinical Education Learning) preinternship teacher education program. Thus, the results are limited to similar institutional settings. Third, the temporal context (spring semester of 1993) was relatively void of local events that might have had an impact on the conduct of the study. However, at the national and international levels extensive media coverage was focused on the overt racist behavior pursuant to the Rodney King incident and the fighting in the Middle East and Bosnia. And fourth, research in

multicultural teacher preparation suggests that a semester class in multicultural education can provide a baseline of information, but changes in attitude require more in-depth training (Bennett et al., 1988; Grant & Koskela, 1986). Yet, in most teacher preparation departments across the country, one semester course is all that is offered.

CHAPTER FOUR

Data Analysis and Results

This chapter is divided into three parts. First, an overview of the study design and data analysis procedures are reviewed. Second, the study findings and analysis of data are presented. Additionally, this section provides a demographic profile of the sample population of the preservice teachers at the onset of the study and an attitudinal factor profile based on the pretest mean scores across the three instruments. Quantitative data related to the research questions are analyzed by ANOVA and ANCOVA and then reported. And third, the results are summarized.

Design and Data Analysis Overview

Three instruments measuring preservice teachers' (N = 208) attitudes of cross-cultural adaptability, cultural diversity awareness, and social distance preference were administered as a pretest and posttest during a four-month academic term. The data collected were analyzed using the Statistical Package for the Social Sciences (SPSS) to establish cause-and-effect relationships between (1) attitudinal measures on the Cross Cultural Adaptability Inventory, the Cultural Diversity Awareness Inventory, and the Bogardus Social Distance Scale and (2) participation in (a) field-based seminars focusing on multicultural issues, and (b) a field placement in either a traditional non-culturally diverse school

setting (predominantly white) or a culturally diverse school setting (predominantly African American). For each of the statistical tests required to investigate the four research questions, an alpha confidence level of 0.05 was established. Descriptive statistics (means and standard deviations) were generated to summarize the responses on the pretest/posttest instruments.

Analysis of variance (univariate-ANOVA) was computed on the pretest and posttest factors for each of three instruments to determine if significant differences exist on attitudes toward diversity of (a) two experimental groups of preservice teachers enrolled in the first of two required teacher education field-based seminars, and (b) a control group of preservice teachers not enrolled in the required field-based seminar or field placement. In addition, analysis of the demographic characteristics for each group were computed using ANOVA at the onset of the study to determine whether observed group differences on the measures of the Cross Cultural Adaptability Inventory, Cultural Diversity Awareness Inventory, and the Bogardus were due to the treatment or possibly by preexisting group differences on extraneous variable such as seminar instructor, gender, age, ethnicity, educational major, teaching grade level, and association with people of diversity.

The data were analyzed based on the following independent variables:

Treatment 1 (Experimental Group 1)

College of Education EXCEL Seminar

Focusing on Critical Issues of Multicultural Education

Inclusive of Responsive/Responsible Curriculum and Pedagogy

Field Placement in Public School Settings with Little or No
Population of Culturally Diverse Students (predominantly white)

Treatment 2 (Experimental Group 2)
College of Education EXCEL Seminar
Focusing on Critical Issues of Multicultural Education
Inclusive of Responsive/Responsible Curriculum and Pedagogy

Field Placement in Public School Settings with a High Population
of Culturally Diverse Students (predominantly African American)

Treatment 3 (Control Group)
No EXCEL Seminar
No Field Placement

The Cross-Cultural Adaptability Inventory was processed by factoring into 4 dimensions the responses to 50-items on a 6 point scale. The scale ranged from 6 points for "definitely true about me" to 1 point for "definitely not true about me." The point scale was reversed for items 10, 14, 19, 22, 23, 27, 32, 34, and 37 which were written in the negative. The four dimensions were: Emotional Resilience (Items 1, 4, 7, 10, 13, 16, 18, 21, 23, 26, 29, 31, 34, 36, 39, 42, 45, 48), Flexibility/Openness (Items 2, 5, 8, 11, 14, 19, 22, 27, 30, 32, 37, 40, 43, 46, 49), Perceptual Acuity (Items 3, 9, 15, 20, 24, 28, 33, 38, 44, 50), and Personal Autonomy (Items 6, 12, 17, 25, 35, 41, 47). Data were analyzed for each of the four factors in lieu of an overall Cross Cultural Adaptability Inventory mean score.

The Cultural Diversity Awareness Inventory was processed by factoring into 4 categories the responses to 28-items on a 5 point scale. The scale ranged from 1 point for strongly agree to 5 points for strongly disagree. The four factors were: Sense of Responsibility (Items 6, 22, 23, 24), Discomfort with Different Cultures (Items 3, 4, 5, 10), Accommodate Differences (Items 25, 26, 27), and Adaptation is Child's Responsibility (Items 7, 10, 11, 21, 25). Factoring for items 1, 2, 8, 9, 12, 13, 14, 15, 16, 17, 18, 19, 20, and 28 was omitted as a result of

statistical loadings being less than .30 on the Cronbach test. It is important to note that for the Cultural Diversity Awareness factors Sense of Responsibility (SR) and Accommodate Differences (ACCD), the lower mean score is the more positive for the scale, for the factors Discomfort with Different Cultures (DISC) and Adaptation is Child's Responsibility (ADAP), the higher mean score is the more positive for the scale. Data were analyzed for each of the four factors in lieu of an overall Cultural Diversity Awareness Inventory mean score.

The Bogardus Social Distance Scale was processed by averaging responses to 6 factors on a 7 point scale. The scale ranged from 7 points for the least social distance preference to 1 point for the most social distance preference. The six factors analyzed were: Race (R), Religion (REL), Political Creed (POLC), Handicap or Medical Condition (HAND), Age (AGE), and Sex and Sexual Preference (SEXP). Data were analyzed for each of the six factors in lieu of an overall Bogardus mean score.

Because subjects in the experimental design (1) initially were not randomly assigned to the control or combined experimental group and (2) consistently had a higher pretest/posttest mean score across the three instruments, analysis of covariance (ANCOVA) was applied to adjust for possible preexisting between group differences not controlled for at the study's onset. ANCOVA, using the pretest mean scores as a covariate, determined whether the adjusted posttest mean scores between the three population groupings were significantly different (F-Probability at the confidence level of .05).

Study Analyses and Findings

This section reports the results of the quasi-experimental study, specifically addressing each of the four research questions. In defining the onset profile it is important to look at two sources of data, the demographic questionnaire and the results of the three instruments.

Demographic Profile

The purpose of this presentation is to highlight sample characteristics prior to presentation of data about the sample collected across three self-report attitudinal instruments. Demographically, the students ($N = 208$) varied in seminar instructor, gender, age, racial/ethnic background, education major, association with people other than their own culture, and/or expected teaching level. Demographic descriptions of the population sample are shown in Table 1 and Table 2. For both the control group and experimental groups, females, Caucasians, regular education majors, and elementary majors represented the majority of the population sample. The control group profile was females 77% and males 23%, Caucasians 87% and non-Caucasians 13%, regular education majors 87% and special education majors 13%, and elementary grade level 57% and secondary level 30%. The experimental group profile was females 82% and males 18%, Caucasians 89% and non-Caucasians 11%, regular education majors 82% and special education majors 18%, and elementary grade level 58% and secondary grade level 34%. For analysis, it is important to note that although nearly twice the preservice teachers wanted to teach at the elementary level (as compared to secondary grade level) in the experimental group overall, a

contrasting grade level difference was observed between the two experimental groups. Experimental group 1 with seminar/non-culturally diverse field placement had 74% elementary majors and 19% secondary, while experimental group 2 with seminar/culturally diverse field placement had 30% elementary majors and 60% secondary majors.

Additionally, nearly twice as many preservice teachers were in the traditional age range (18-23) for undergraduates in both the control and experimental groups. Approximately 30% of the preservice teachers were in the 24 to 34 year old category and 20% were in the 35 to 50 year old age range. The preservice teachers were distributed among the four clinical educator seminar sections as follows: Instructor 1: 28%, Instructor 2: 24%, Instructor 3: 22%, and Instructor 4: 26%. Regarding the demographic identifier "association with culturally different groups," the contrasting differentiation between the control and experimental group was large. The control group reported occasionally associate 70% and frequently associate 30% while the experimental group reported occasionally associate 39% and frequently associate 61%. For both the control and experimental groups, the percentage of preservice teachers never associating with culturally different groups was zero, except for one preservice teacher in experimental group 1 who was observed to have changed following the treatment phase. In summary, the demographic characteristics of the population sample suggested a profile of a typical first year upper division preservice teacher at the University of North Florida. The student is female, Caucasian, 18 to 23 years old, and majoring in elementary education.

Table 1
Demographic Raw Data on Population Sample

	Control		Experimental Non-Culturally Diverse		Experimental Culturally Diverse	
	PRE	POST	PRE	POST	PRE	POST
<u>Group</u>						
Control	60	60				
Experimental Traditional			95	95		
Experimental Culturally Diverse					53	53
<u>Field Placement</u>						
Experimental Traditional			95	95		
Experimental Culturally Diverse					53	53
<u>Instructor</u>						
Instructor 1			30	30	11	11
Instructor 2			22	22	13	13
Instructor 3			23	23	10	10
Instructor 4			20	20	19	19
<u>Gender</u>						
Male	14	14	8	8	19	19
Female	46	46	87	87	34	34
<u>Age</u>						
18-23	32	32	54	53	22	21
24-34	16	16	21	22	21	22
35-50	12	12	20	19	9	9
50-over	0	0	0	1	1	1
<u>Race</u>						
Caucasian	52	52	86	85	46	46
Non-Caucasian	8	8	9	10	7	7
<u>Major</u>						
Regular Education	52	52	80	80	41	41
Special Education	6	6	15	15	12	12
Counselor Education	2	2	0	0	0	0
<u>Grade Level</u>						
Elementary	34	34	71	70	16	16
Middle School	8	8	4	7	6	5
Secondary	18	18	20	18	31	32
<u>Association With Culturally/Special Needs Difference</u>						
Never Associate	0	0	1	0	0	0
Occasionally Associate	42	42	42	41	21	17
Frequently Associate	18	18	52	54	32	36

Table 2
Demographic Percentage Data on Population Sample

	Control	Experimental Non-Culturally Diverse	Experimental Culturally Diverse	Total Exp. Group
	N = 60	n = 95	n = 53	N = 148
<u>Group</u>				
Control	100%			
Experimental Traditional		64%		
Experimental Culturally Diverse			36%	
<u>Field Placement</u>				
Experimental Traditional		64%		
Experimental Culturally Diverse			36%	
<u>Instructor</u>				
Instructor 1		30%	21%	28%
Instructor 2		23%	24%	24%
Instructor 3		24%	19%	22%
Instructor 4		21%	36%	26%
<u>Gender</u>				
Male	23%	8%	36%	18%
Female	77%	92%	64%	82%
<u>Age</u>				
18-23	53%	56%	40%	50%
24-34	27%	23%	42%	30%
35-50	20%	20%	17%	19%
50-over	-	1%	1%	1%
<u>Race</u>				
Caucasian	87%	89%	87%	89%
Non-Caucasian	13%	11%	13%	11%
<u>Major</u>				
Regular Education	87%	84%	77%	82%
Special Education	10%	16%	23%	18%
Counselor Education	3%	-	-	-
<u>Grade Level</u>				
Elementary	57%	74%	30%	58%
Middle School	13%	7%	10%	8%
Secondary	30%	19%	60%	34%
<u>Association With Culturally/Special Needs Difference</u>				
Never Associate	-	-	-	-
Occasionally Associate	70%	43%	32%	39%
Frequently Associate	30%	57%	68%	61%

Research Question (1)

The first research question which guided the study stated:

Question 1: What are the onset attitudes toward diversity of preservice teachers enrolled in the first of two required teacher education field-based seminars in relation to a control group as measured by the Cross Cultural Adaptability Inventory, the Cultural Diversity Awareness Inventory, and the Bogardus Social Distance Scale?

At the onset of the study, pretest significant differences were found between the control and experimental groups for two of the three self-report attitudinal instruments (Table 6 & Table 9). Analysis of variance of pretest responses to the Cross Cultural Adaptability Inventory reported no significant differences between control and experimental group on the four factors Emotional Resilience (ER), Flexibility/Openness (FO), Perceptual Acuity (PAC), and Personal Autonomy (PA) (Table 3). The control, experimental 1 (ENC), and experimental 2 (EC) groups were also not significantly different on the pretest (Table 4), nor were comparisons of the two experimental groups, (ENC) and (EC), significantly different (Table 5). On the Cross Cultural Adaptability Inventory, the experimental group had the higher mean pretest score for all four factors (Table 3). Within the experimental group, experimental 2 (EC) group had the higher mean scores, when compared to experimental 1 (ENC) group for all factors except Perceptual Acuity (PAC) (Table 4 & Table 5). For both the control and experimental groups, the Cross Cultural Adaptability Inventory Profile (Appendix F) reflected the strongest cross-cultural adaptability skill as being Personal Autonomy (PA), and in contrast, the weakest cross-cultural adaptability skill as being

Flexibility/Openness (FO). All of the factor mean scores were in the range of the mean scores for the Cross Cultural Adaptability Inventory norm population, except the factor Flexibility/Openness (FO) mean scores which fell well below the norm mean score of 66.92.

At the onset of the study, pretest significant differences between the control and experimental group were found on the Cultural Diversity Awareness Inventory (Table 6 & Table 7) and the Bogardus Social Distance Scale (Table 9 & Table 10). Additionally, significant differences between the two experimental groups, (ENC) and (EC), were reported for the Cultural Diversity Awareness Inventory (Table 7 & Table 8). In analyzing the data, it is important to note that the Cultural Diversity Awareness Inventory factors Sense of Responsibility (SR) and Accommodate Differences (ACCD) report the lower mean score as being the more positive, whereas the factors Discomfort with Different Cultures (DISC) and Adaptation for Differences is Child's Responsibility (ADAP) report the higher mean score as being the more positive.

Analysis of variance of pretest responses to the Cultural Diversity Awareness Inventory reported significant differences between control and experimental group for the two factors Sense of Responsibility (SR) and Accommodate Differences (ACCD) (Table 6 & Table 7). Analysis revealed the experimental group mean scores to be significantly more positive ($p < .05$) than the control group mean scores for the two factors. As reported in Table 6, the factor for Sense of Responsibility (SR) had an F probability of .0020 and the factor Accommodating Differences (ACCD) had an F probability of .0154.

Additionally, the experimental group had the higher mean pretest scores when compared to the control group for all four factors: Sense of Responsibility (SR), Discomfort with Different Cultures (DISC), Accommodate Differences (ACCD), and Adaptation for Differences is Child's Responsibility (ADAP).

The control, experimental 1 (ENC), and experimental 2 (EC) groups were also significantly different on the pretest (Table 7), as were comparisons of the two experimental groups, (ENC) and (EC), significantly different (Table 8). A significant difference was found between the control group and the two experimental groups, (ENC) and (EC), for the factors Sense of Responsibility (SR) .0002 and Accommodate Differences (ACCD) .0068 (Table 7) and again between the two experimental groups, (ENC) and (EC), for the factors Sense of Responsibility (SR) .0038 and Accommodate Differences (ACCD) .0347 (Table 8). The post hoc Scheffe test further identifies a significant difference between the pretest mean scores of the control group and the two experimental groups and between the two experimental groups, (ENC) and (EC) (Table 7). Within the experimental group, experimental 1 (ENC) group had the more positive mean scores, when compared to experimental 2 (EC) group for all factors except Discomfort with Different Cultures (DISC) (Table 7 & Table 8).

The Cultural Diversity Awareness Inventory factor Sense of Responsibility (SR) pretest scores indicate for the experimental groups a strong belief in the responsibility of educational settings to provide multicultural education. Additionally, the belief that the educator is responsible for accommodating different cultures was positive, but was not as strongly positive as the belief of

responsibility to provide multicultural education. On the factor Discomfort with Different Cultures (DISC), the experimental group mean scores reflected disagree, not strongly disagree, for feeling Discomfort with Different Cultures. In addition, all group mean scores reflected disagree, not strongly disagree, for Adaptation of Difference is the Child's Responsibility (ADAP). Analysis of variance of pretest responses to the Bogardus Social Distance Scale reported significant differences between control and experimental groups on the four factors Race (RACE), Religion (REL), Handicap or Medical Condition (HAND), and Age (AGE) [Table 9]. Analysis revealed the experimental group mean to have a significantly more positive mean score ($p < .05$) than the control mean for the four factors. As reported in Table 9, the factor Race (RACE) had an F probability of .0004, the factor Religion (REL) had an F probability of .0075, the factor Handicap or Medical Condition (HAND) had a F probability of .0002, and the factor age (AGE) had an F probability of .0000. Additionally, the experimental group had the higher mean pretest scores when compared to the control group for five of the six factors: Race (RACE), Religion (REL), Handicap or Medical Condition (HAND), Age (AGE), and Sex and Sexual Preference (SEXP) (Table 9 & Table 10).

The control group, when compared to the experimental 1 (ENC) and experimental 2 (EC) groups, was also significantly different on these four Bogardus pretest factors (Table 10). A significant difference was found between the control group and the two experimental groups, (ENC) and (EC), for the factors Race (RACE) .0016, Religion (REL) .0227, Handicap or Medical Condition .0009, and Age (AGE) .0000 (Table 10). The post hoc Scheffe test further

identifies a significant difference between the control group and both the experimental 1 (ENC) group and the experimental 2 (EC) pretest means (Table 10). Within the experimental group, experimental 2 (EC) group, as was on the Cross Cultural Adaptability Inventory, had significantly different mean scores when compared to experimental 1 (ENC) group for all factors except Handicap or Medical Condition (HAND) (Table 10 & Table 11).

The Bogardus Social Distance Scale pretest scores overall indicate for the experimental groups a social distance to people of diversity. The pretest mean scores reflected a relationship of "have as merely a speaking acquaintance" for all six factors: Race (RACE), Religion (REL), Political Creed (POLC), Handicap or Medical Condition (HAND), Age (AGE), and Sex and Sexual Preference (SEXP).

In summary, the onset attitudes toward diversity of UNF preservice teachers (predominantly female, Caucasian, between the ages 18 and 23, and majoring in elementary education) enrolled in the first of two required teacher education field-based seminars in relation to a control group as measured by the Cross Cultural Adaptability Inventory, the Cultural Diversity Awareness Inventory, and the Bogardus Social Distance Scale are as follows: the students have a moderate level of (a) emotional resilience to deal with stressful feelings in a constructive way and cope with ambiguity, (b) perceptual acuity to attend to verbal/nonverbal behaviors, context of communication, and interpersonal relations, and (c) personal autonomy to be self-directed, confident of personal uniqueness, and possess a sense of self and clear personal values. But as strongly revealed by both the Cross Cultural Adaptability Inventory and the

Bogardus Social Distance Scale and mildly by the Cultural Diversity Awareness Inventory, the students were very weak in the cross-cultural skill flexibility/openness; they reflect little ability to be tolerant and nonjudgemental of and comfortable with all kinds of people. As revealed by scores on all three instruments, their limited ability to accept and associate with people of diversity greatly contrasts their strong belief in the responsibility of educational settings to provide multicultural education and accommodate for cultural differences and the overall high response to the pretest questionnaire item regarding frequently associate with people of diversity.

Table 3
ANOVA Pretest Factor Means Comparison by Group
Cross Cultural Adaptability Inventory

Factor	Group	N	Mean	StdDev	Min	Max	F-Value	F Sign
<u>ER-1</u>	C	60	76.0333 5	.9403	66.000	88.000	1.9822	.1607
	E	148	77.4865 7	.0407	52.000	93.000		
<u>FO-1</u>	C	60	48.0000 4	.7941	37.000	55.000	2.0130	.1575
	E	148	48.9595 4	.2585	37.000	61.000		
<u>PAC-1</u>	C	60	44.9000 5	.6888	33.000	56.000	3.0228	.0836
	E	148	46.2027 4	.5385	33.000	57.000		
<u>PA-1</u>	C	60	34.2667 3	.9224	25.000	42.000	.0065	.9358
	E	148	34.3041 2	.5864	28.000	40.000		

* Probabilities significant at the .05 alpha level

Factor Key:

ER Emotional Resilience
FO Flexibility/Openness
PAC Perceptual Acuity
PA Personal Autonomy

1 Pretest
2 Posttest

Group Key:

C Control Group/No Seminar + No Field Placement
E Experimental Group/ENC Seminar + Non-Culturally Diverse Field Placement
EC Seminar + Culturally Diverse Field Placement

Table 4
ANOVA Pretest Factor Means Comparison by SubGroup
Cross Cultural Adaptability Inventory

Factor	Group	N	Mean	StdDev	Min	Max	F-Value	F Sign	Scheffe
<u>ER-1</u>	C	60	76.0333	5.9403	66.000	88.000	1.5141	.2225	
	ENC	95	77.0632	7.4188	52.000	91.000			
	EC	53	78.2453	6.3029	65.000	93.000			
<u>FO-1</u>	C	60	48.0000	4.7941	37.000	55.000	1.4086	.2468	
	ENC	95	48.7158	4.0677	37.000	60.000			
	EC	53	49.3962	4.5882	41.000	61.000			
<u>PAC-1</u>	C	60	44.9000	5.6888	33.000	56.000	1.8543	.1592	
	ENC	95	46.4526	4.7743	33.000	57.000			
	EC	53	45.7547	4.0899	37.000	56.000			
<u>PA-1</u>	C	60	34.2667	3.9224	25.000	42.000	.2288	.7957	
	ENC	95	34.1789	2.7675	28.000	40.000			
	EC	53	34.5283	2.2327	29.000	39.000			

* Probabilities significant at the .05 alpha level

Factor Key:

ER Emotional Resilience

FO Flexibility/Openness

PAC Perceptual Acuity

PA Personal Autonomy

1 Pretest

2 Posttest

Group Key:

C Control Group/No Seminar + No Field Placement

ENC Experimental Group/Seminar + Non-Culturally Diverse Field Placement

EC Experimental Group/Seminar + Culturally Diverse Field Placement

Table 5
ANOVA Pretest Factor Means Comparison by Placement Group
Cross Cultural Adaptability Inventory

Factor	Group	N	Mean	StdDev	Min	Max	F-Value	F Sign
<u>ER-1</u>	ENC	95	77.0632	7.4188	52.000	91.000	.9588	.3291
	EC	53	78.2453	6.3029	65.000	93.000		
<u>FO-1</u>	ENC	95	48.7158	4.0677	37.000	60.000	.8678	.3531
	EC	53	49.3962	4.5882	41.000	61.000		
<u>PAC-1</u>	ENC	95	46.4526	4.7743	33.000	57.000	.8034	.3716
	EC	53	45.7547	4.0899	37.000	56.000		
<u>PA-1</u>	ENC	95	34.1789	2.7675	28.000	40.000	.6191	.4327
	EC	53	34.5283	2.2327	29.000	39.000		

* Probabilities significant at the .05 alpha level

Factor Key:

ER Emotional Resilience
FO Flexibility/Openness
PAC Perceptual Acuity
PA Personal Autonomy

1 Pretest
2 Posttest

Group Key:

E Experimental Group/ENC Seminar + Non-Culturally Diverse Field Placement
EC Seminar + Culturally Diverse Field Placement

Table 6
ANOVA Pretest Factor Means Comparison by Group
Cultural Diversity Awareness Inventory

Scale	Group	N	Mean	StdDev	Min	Max	F-Value	F Sign
<u>SR-1</u>	C	60	1.4310	.6849	.5300	2.9200	9.7716	.0020*
	E	148	1.1476	.5510	.3800	3.5400		
<u>DISC-1</u>	C	60	6.9050	1.7580	4.0800	10.200	2.5621	.1110
	E	148	7.3026	1.5658	3.5300	10.200		
<u>ACCD-1</u>	C	60	3.2793	1.0309	1.5400	5.1000	5.9655	.0154*
	E	148	2.9261	.9082	1.5400	5.6200		
<u>ADAP-1</u>	C	60	5.6317	1.0605	3.3400	8.0200	.3422	.5592
	E	148	5.7189	.9368	3.3200	7.6900		

* Probabilities significant at the .05 alpha level

Factor Key:

SR¹ Sense of Responsibility
DISC² Discomfort with Different Cultures
ACCD Accommodate Differences
ADAP Adaptation is Child's Responsibility

1 Pretest
2 Posttest

Group Key:

C Control Group/No Seminar + No Field Placement
E Experimental Group/ENC Seminar + Non-Culturally Diverse Field Placement
EC Seminar + Culturally Diverse Field Placement

¹ SR and ACCD: the lower score is the more positive

² DISC and ADAP: the higher mean score is the more positive

Table 7
ANOVA Pretest Factor Means Comparison by SubGroup
Cultural Diversity Awareness Inventory

Scale	Group	N	Mean	StdDev	Min	Max	F-Value	F Sign	Scheffe
<u>SR-1</u>	C	60	1.4310	.6849	.5300	2.9200	8.7044	.0002*	C/ENC ENC/EC
	ENC	95	1.0505	.4723	.3800	2.5000			
	EC	53	1.3215	.6379	.3800	3.5400			
<u>DISC-1</u>	C	60	6.9050	1.7580	4.0800	10.200	1.3094	.2722	
	ENC	95	7.2765	1.5629	3.7200	10.200			
	EC	53	7.3494	1.5848	3.5300	10.200			
<u>ACCD-1</u>	C	60	3.2793	1.0309	1.5400	5.1000	5.1088	.0068*	C/ENC ENC/EC
	ENC	95	2.8086	.9059	1.5400	5.6200			
	EC	53	3.1366	.8821	1.5400	5.0400			
<u>ADAP-1</u>	C	60	5.6317	1.0605	3.3400	8.0200	.4204	.6574	
	ENC	95	5.7612	.8332	4.0000	7.6900			
	EC	53	5.6430	.1032	3.3200	7.6900			

* Probabilities significant at the .05 alpha level

Factor Key:

SR³ Sense of Responsibility
DISC⁴ Discomfort with Different Cultures
ACCD Accommodate Differences
ADAP Adaptation is Child's Responsibility

1 Pretest
2 Posttest

Group Key:

C Control Group/No Seminar + No Field Placement
ENC Experimental Group/Seminar + Non-Culturally Diverse Field Placement
EC Experimental Group/Seminar + Culturally Diverse Field Placement

³ SR and ACCD: the lower score is the more positive

⁴DISC and ADAP: the higher mean score is the more positive

Table 8
ANOVA Pretest Factor Means Comparison by Placement Group
Cultural Diversity Awareness Inventory

Scale	Group	N	Mean	StdDev	Min	Max	F-Value	F Sign
<u>SR-1</u>	ENC	95	1.0505	.4723	.3800	2.5000	8.6575	.0038*
	EC	53	1.3215	.6379	.3800	3.5400		
<u>DISC-1</u>	ENC	95	7.2765	1.5629	3.7200	10.200	.0733	.7870
	EC	53	7.3494	1.5848	3.5300	10.200		
<u>ACCD-1</u>	ENC	95	2.8086	.9059	1.5400	5.6200	4.5431	.0347*
	EC	53	3.1366	.8821	1.5400	5.0400		
<u>ADAP-1</u>	ENC	95	5.7612	.8332	4.0000	7.6900	.5393	.4639
	EC	53	5.6430	.1032	3.3200	7.6900		

* Probabilities significant at the .05 alpha level

Factor Key:

SR⁵ Sense of Responsibility
DISC⁶ Discomfort with Different Cultures
ACCD Accommodate Differences
ADAP Adaptation is Child's Responsibility

1 Pretest
2 Posttest

Group Key:

E Experimental Group/ENC Seminar + Non-Culturally Diverse Field Placement
EC Seminar + Culturally Diverse Field Placement

⁵SR and ACCD: the lower mean score is the more positive

⁶DISC and ADAP: the higher mean score is the more positive

Table 9
ANOVA Pretest Factor Means Comparison by Group
Bogardus Social Distance Scale

Scale	Group	N	Mean	StdDev	Min	Max	F-Value	F Sign
<u>RACE-1</u>	C	60	2.2869	.9944	.3822	3.1583	13.1087	.0004*
	E	148	2.6595	.4867	.7772	3.6062		
<u>REL-1</u>	C	60	2.1110	.7812	.6703	3.1429	1.2910	.0075*
	E	148	2.3603	.5147	1.0330	3.5714		
<u>POLC-1</u>	C	60	2.0738	.6152	.9107	3.1429	.2895	.5911
	E	148	2.0286	.5202	.4286	3.5714		
<u>HAND-1</u>	C	60	2.1464	.8862	.2500	3.1429	14.3793	.0002*
	E	148	2.5162	.5038	1.1429	3.5714		
<u>AGE-1</u>	C	60	1.8722	.6665	.7381	3.0714	20.8305	.0000*
	E	148	2.2584	.4999	.0000	3.5714		
<u>SEXP-1</u>	C	60	2.0940	.4717	.8214	3.1429	1.2195	.2707
	E	148	2.1762	.4914	.2500	3.3214		

* Probabilities significant at the .05 alpha level

Factor Key:

RACE Race/Ethnicity
REL Religion
POLC Political Creed
HAND Handicap or Medical Condition
AGE Age
SEXP Sex/Gender and Preference

1 Pretest
2 Posttest

Group Key:

C Control Group/No Seminar + No Field Placement
E Experimental Group/ENC Seminar + Non-Culturally Diverse Field Placement
EC Seminar + Culturally Diverse Field Placement

Table 10
ANOVA Pretest Factor Means Comparison by SubGroup
Bogardus Social Distance Scale

Scale	Group	N	Mean	StdDev	Min	Max	F-Value	F Sign	Scheffe
<u>RACE-1</u>	C	60	2.2869	.9944	.3822	3.1583	6.6509	.0016*	C/ENC C/EC
	ENC	95	2.6392	.4741	.7772	3.6062			
	EC	53	2.6959	.5110	1.2394	3.5869			
<u>REL-1</u>	C	60	2.1110	.7812	.6703	3.1429	3.8552	.0227*	C/ENC C/EC
	ENC	95	2.3357	.4975	1.0330	3.5714			
	EC	53	2.4043	.5462	1.1648	3.5714			
<u>POLC-1</u>	C	60	2.0738	.6152	.9107	3.1429	.3911	.6768	
	ENC	95	2.0049	.5662	.4286	3.3214			
	EC	53	2.0711	.4272	1.2679	3.5714			
<u>HAND-1</u>	C	60	2.1464	.8862	.2500	3.1429	7.2816	.0009*	C/ENC C/EC
	ENC	95	2.5353	.4960	1.1429	3.4881			
	EC	53	2.4820	.5206	1.1667	3.5714			
<u>AGE-1</u>	C	60	1.8722	.6665	.7381	3.0714	10.4076	.0000*	C/ENC C/EC
	ENC	95	2.2489	.6638	.0000	3.0714			
	EC	53	2.2754	.3895	1.4762	3.5714			
<u>SEXP-1</u>	C	60	2.0940	.4717	.8214	3.1429	2.0236	.1348	
	ENC	95	2.1263	.5226	.2500	3.3214			
	EC	53	2.2655	.4197	.5357	3.2500			

* Probabilities significant at the .05 alpha level

Group Key:

C Control Group/No Seminar + No Field Placement
ENC Experimental Group/Seminar + Non-Culturally Diverse Field Placement
EC Experimental Group/Seminar + Culturally Diverse Field Placement

Table 11
ANOVA Pretest Factor Means Comparison by Placement Group
Bogardus Social Distance Scale

Scale	Group	N	Mean	StdDev	Min	Max	F-Value	F Sign
<u>RACE-1</u>	ENC	95	2.6392	.4741	.7772	3.6062	.4609	.4983
	EC	53	2.6959	.5110	1.2394	3.5869		
<u>REL-1</u>	ENC	95	2.3357	.4975	1.0330	3.5714	.6031	.4386
	EC	53	2.4043	.5462	1.1648	3.5714		
<u>POLC-1</u>	ENC	95	2.0049	.5662	.4286	3.3214	.5494	.4598
	EC	53	2.0711	.4272	1.2679	3.5714		
<u>HAND-1</u>	ENC	95	2.5353	.4960	1.1429	3.4881	.3793	.5390
	EC	53	2.4820	.5206	1.1667	3.5714		
<u>AGE-1</u>	ENC	95	2.2489	.6638	.0000	3.0714	.0951	.7583
	EC	53	2.2754	.3895	1.4762	3.5714		
<u>SEXP-1</u>	ENC	95	2.1263	.5226	.2500	3.3214	2.7623	.0987
	EC	53	2.2655	.4197	.5357	3.2500		

* Probabilities significant at the .05 alpha level

Factor Key:

RACE Race/Ethnicity
REL Religion
POLC Political Creed
HAND Handicap or Medical Condition
AGE Age
SEXP Sex/Gender and Preference

1 Pretest
2 Posttest

Group Key:

E Experimental Group/ENC Seminar + Non-Culturally Diverse Field Placement
EC Seminar + Culturally Diverse Field Placement

*SR and ACCD: the lower mean score is the more positive

*DISC and ADAP: the higher mean score is the more positive

Research Question (2)

The second research question which guided this study stated:

Are there within-group differences in attitudes toward diversity based on variates of field placement, seminar instructor, gender, age, race, education major, association with people from other cultures, and expected teaching grade level of preservice teachers enrolled in the first of two required teacher education field-based seminars and the control group as measured by the Cross Cultural Adaptability Inventory, the Cultural Diversity Awareness Inventory, and the Bogardus Social Distance Scale?

Analysis of the preservice teachers' attitudinal responses toward cross-cultural adaptability, cultural diversity awareness, and social distance preference within the control group and the two experimental groups was conducted with regard to field placement, seminar instructor, gender, age, race, educational major, association with people of diversity, and expected teaching grade level.

Field placement. At the onset of the study, no significant relationships were found on the pretest within the groups by placement for the Cross Cultural Adaptability Inventory and the Bogardus Social Distance Scale (Table 12 & Table 14). However, two factors on the Cultural Diversity Awareness Inventory indicated significant relationships by field placement (Table 13). The factor for Sense of Responsibility (SR) yielded an F probability of .0038 and the factor Accommodate Differences yielded an F probability of .0347. Experimental 1 (ENC) group had the lower mean scores for both factors, indicating the most positive response.

Experimental 2 (EC) group had the higher mean score across the Cross Cultural Adaptability Inventory and the Bogardus Social Distance Scale except for factors Perceptual Acuity (PAC) and Handicap or Medical Condition (HAND)

(Table 12 & Table 14), whereas the experimental 1 (ENC) had the more positive mean scores for the Cultural Diversity Awareness Inventory factors except for the factor Discomfort with Different Cultures (DISC) (Table 13). Based on pretest field placement data, the group mean scores were close together and revealed the following for both experimental groups: (1) moderate cross-cultural skills with regard to Emotional Resilience (ER), Perceptual Acuity (PAC), and Personal Autonomy (PA), (2) weak in cross-cultural skill Flexibility/Openness (FO), (3) strong belief in the responsibility of educational settings to provide multicultural education, (5) moderate commitment to Accommodate Differences (ACCD), (6) weak support against Adaptation for Differences is Child's Responsibility (ADAP), and (7) high level of social distance preference as measured on the Cross Cultural Adaptability Inventory and the Bogardus Social Distance Scale, yet somewhat contradicted on the Cultural Diversity Awareness Inventory factor Discomfort with Different Cultures (DISC). Within-group differences with regard to field placement as a posttest variate are analyzed and presented in the response to question four.

Table 12
ANOVA Pretest Factor Means Comparison by Placement Group
Cross Cultural Adaptability Inventory

Factor	Group	N	Mean	StdDev	Min	Max	F-Value	F Sign
<u>ER-1</u>	ENC	95	77.0632	7.4188	52.000	91.000	.9588	.3291
	EC	53	78.2453	6.3029	65.000	93.000		
<u>FO-1</u>	ENC	95	48.7158	4.0677	37.000	60.000	.8678	.3531
	EC	53	49.3962	4.5882	41.000	61.000		
<u>PAC-1</u>	ENC	95	46.4526	4.7743	33.000	57.000	.8034	.3716
	EC	53	45.7547	4.0899	37.000	56.000		
<u>PA-1</u>	ENC	95	34.1789	2.7675	28.000	40.000	.6191	.4327
	EC	53	34.5283	2.2327	29.000	39.000		

* Probabilities significant at the .05 alpha level

Factor Key:

ER Emotional Resilience
FO Flexibility/Openness
PAC Perceptual Acuity
PA Personal Autonomy

1 Pretest
2 Posttest

Group Key:

E Experimental Group/ENC Seminar + Non-Culturally Diverse Field Placement
EC Seminar + Culturally Diverse Field Placement

Table 13
ANOVA Pretest Factor Means Comparison by Placement Group
Cultural Diversity Awareness Inventory

Scale	Group	N	Mean	StdDev	Min	Max	F-Value	F Sign
<u>SR-1</u>	ENC	95	1.0505	.4723	.3800	2.5000	8.6575	.0038*
	EC	53	1.3215	.6379	.3800	3.5400		
<u>DISC-1</u>	ENC	95	7.2765	1.5629	3.7200	10.200	.0733	.7870
	EC	53	7.3494	1.5848	3.5300	10.200		
<u>ACCD-1</u>	ENC	95	2.8086	.9059	1.5400	5.6200	4.5431	.0347*
	EC	53	3.1366	.8821	1.5400	5.0400		
<u>ADAP-1</u>	ENC	95	5.7612	.8332	4.0000	7.6900	.5393	.4639
	EC	53	5.6430	.1032	3.3200	7.6900		

* Probabilities significant at the .05 alpha level

Factor Key:

SR⁷ Sense of Responsibility
DISC⁸ Discomfort with Different Cultures
ACCD Accommodate Differences
ADAP Adaptation is Child's Responsibility

1 Pretest
2 Posttest

Group Key:

E Experimental Group/ENC Seminar + Non-Culturally Diverse Field Placement
EC Seminar + Culturally Diverse Field Placement

⁷SR and ACCD: the lower mean score is the more positive

⁸DISC and ADAP: the higher mean score is the more positive

Table 14
ANOVA Pretest Factor Means Comparison by Placement Group
Bogardus Social Distance Scale

Scale	Group	N	Mean	StdDev	Min	Max	F-Value	F Sign
<u>RACE-1</u>	ENC	95	2.6392	.4741	.7772	3.6062	.4609	.4983
	EC	53	2.6959	.5110	1.2394	3.5869		
<u>REL-1</u>	ENC	95	2.3357	.4975	1.0330	3.5714	.6031	.4386
	EC	53	2.4043	.5462	1.1648	3.5714		
<u>POLC-1</u>	ENC	95	2.0049	.5662	.4286	3.3214	.5494	.4598
	EC	53	2.0711	.4272	1.2679	3.5714		
<u>HAND-1</u>	ENC	95	2.5353	.4960	1.1429	3.4881	.3793	.5390
	EC	53	2.4820	.5206	1.1667	3.5714		
<u>AGE-1</u>	ENC	95	2.2489	.6638	.0000	3.0714	.0951	.7583
	EC	53	2.2754	.3895	1.4762	3.5714		
<u>SEXP-1</u>	ENC	95	2.1263	.5226	.2500	3.3214	2.7623	.0987
	EC	53	2.2655	.4197	.5357	3.2500		

* Probabilities significant at the .05 alpha level

Factor Key:

RACE Race/Ethnicity
REL Religion
POLC Political Creed
HAND Handicap or Medical Condition
AGE Age
SEXP Sex/Gender and Preference

1 Pretest
2 Posttest

Group Key:

E Experimental Group/ENC Seminar + Non-Culturally Diverse Field Placement
EC Seminar + Culturally Diverse Field Placement

Instructor. At the onset of the study, no significant relationships were found on the pretest within-groups by seminar instructor for the Cross Cultural Adaptability Scale (Table 15). Additionally, no one instructor had a consistently higher mean score for the Cross Cultural Adaptability Inventory pretest. However, two pretest factors on the Cultural Diversity Awareness Inventory (Table 16) and six pretest factors on the Bogardus Social Distance Scale (Table 17) indicated significant differences by seminar instructor.

The Cultural Diversity Awareness Inventory pretest factor Sense of Responsibility (SR) yielded an F probability of .0201, and the pretest factor Accommodate for Differences (ACCD) yielded an F probability of .0054. Students assigned to instructor 3 had a significantly different mean score than instructor 1 for both factors, indicating the more positive mean score. Additionally, students assigned to instructor 3 had a significantly different mean score than students assigned to instructor 2 for the factor Accommodate Differences (ACCD). Based on the Scheffe test, a significant pretest difference also existed between the control group not assigned to a seminar instructor and students assigned to instructor 3 on the Cultural Diversity Awareness Inventory factors Sense of Responsibility (SR) and Accommodate Differences (ACCD) (Table 16). For these two factors, the lower mean score indicated the more positive response.

Cultural Diversity Awareness Inventory pretest scores indicate a positive belief in the responsibility of educational settings to provide multicultural education (SR). The belief that the educator is responsible for Accommodating Different Cultures (ACCD) was positive (agree), but the mean scores were not as

positive as the belief of responsibility to provide multicultural education (strongly agree). All group mean scores reflected disagree, not strongly disagree, for feeling Discomfort with Different Cultures (DISC). In addition, all group mean scores reflected disagree, not strongly disagree, for Adaptation for Differences is Child's Responsibility (ADAP).

The Bogardus Social Distance Scale pretest factor Race (RACE) yielded an F probability of .0114, the pretest factor Religion (REL) yielded an F probability of .0189, the pretest factor Political Creed (POLC) yielded an F probability of .0006, the pretest factor Handicap or Medical Condition (HAND) yielded an F probability of .0009, the pretest factor Age (AGE) yielded an F probability of .0000, and the pretest factor Sex and Sexual Preference (SEXP) yielded an F probability of .0126. Students assigned to instructor 3 had a significantly higher mean score across all six factors, whereas students assigned to instructor 1 had the lower mean score across all six factors. A significant difference was indicated by the Scheffe test between students assigned to instructor 3 and students assigned to instructor 1 for five of the six Bogardus pretest factors. Additionally, significant pretest differences were also revealed between the control group and the groups assigned to instructors for all six of the Bogardus Social Distance Scale factors (Table 17). All of the mean scores reflected a relationship of "having as merely a speaking acquaintance" with regard to social distance preference to people of diversity.

Three posttest factors on the Cross Cultural Adaptability indicate significant relationships by seminar instructor (Table 15). The significant

differences revealed by the Scheffe test were between the control group and the students assigned to the experimental group (in particular instructor 3), with the experimental group having the higher mean score. The posttest factor for Emotional Resilience (ER) yielded an F probability of .0046, the posttest factor Flexibility/Openness (FO) yielded an F probability of .0471, and the posttest factor Perceptual Acuity (PAC) yielded an F probability of .0162 (Table 15). Additionally, a significant difference was reported between the posttest mean scores for students assigned to instructor 4 and the control group for factors Flexibility/Openness (FO) and Perceptual Acuity (PAC). For the factor Perceptual Acuity (PAC), a significant difference was reported between the control group and all groups assigned to the four seminar instructors. The control group, not assigned to a seminar instructor, had the lower mean score across all four factors.

Comparable to earlier reported data analysis by group and field placement on the Cross Cultural Adaptability Inventory, the Cross Cultural Adaptability Inventory Profile again reflected the strongest cross-cultural adaptability skill within-groups as being Personal Autonomy (PA), and the weakest as being Flexibility/Openness (FO). The posttest mean scores for all four instructors were increased on the four Cross Cultural Adaptability factors, except for the factor Personal Autonomy (PA) which indicated a decrease in mean scores for the students assigned to instructors 1 and 2 (Table 15). Students assigned to instructor 4 had the consistently higher mean score on the Cross Cultural Adaptability Inventory posttest factors except for Emotional Resilience (ER). Each

group by instructor improved their posttest mean scores, except for the factor Personal Autonomy (PA).

At the posttest of the study, two factors on the Cultural Diversity Awareness Inventory further indicated significant relationships by seminar instructor. It is important to note that for the Cultural Awareness Diversity Inventory factors Sense of Responsibility (SR) and Accommodate Differences (ACCD), the lower mean score is the more positive. For the factors Discomfort with Different Cultures (DISC) and Adaptation for Differences is Child's Responsibility (ADAP), the higher mean score is the more positive. The posttest factor for Sense of Responsibility (SR) yielded an F probability of .0044; and the posttest factor Accommodate Differences (ACCD) yielded an F probability of .0013 (Table 16). Based on the Scheffe test, significant differences were reported again between students assigned to instructor 3 and the control group, students assigned to instructor 2 and the control group, and students assigned to instructor 3 and instructor 1 for the factors Sense of Responsibility (SR) and Accommodate Differences (ACCD).

In contrast to the Cross Cultural Adaptability Inventory, the posttest mean scores for the three groups were not all increased in a more positive direction on the four Cultural Diversity Awareness factors (Table 16). All instructors had a decrease in positive mean scores for the factor Sense of Responsibility (SR), whereas the change for the remaining three factors Discomfort with Different Cultures (DISC), Accommodate Differences (ACCD), and Adaptation for Differences is Child's Responsibility (ADAP) consisted of an even distribution of

increase and decrease in group mean scores. Students assigned to instructors 3 and 2 had the more positive mean scores for all posttest factors. Posttest scores remained indicative of a more positive belief in the responsibility of educational settings to provide multicultural education (SR). The belief that the educator is responsible for Accommodating Different Cultures (ACCD) was positive (agree), but not as strongly positive as the belief of responsibility to provide multicultural education (strongly agree). All group mean scores continued to reflect disagree, and not strongly disagree, for feeling Discomfort with Different Cultures. In addition, all group mean scores continued to reflect disagree, and not strongly disagree, for Adaptation of Difference is the Child's Responsibility.

Additionally, at the posttest of the study, five factors on the Bogardus Social Distance posttest indicated significant relationships by seminar instructor. The posttest factor for Race (RACE) yielded an F probability of .0006; and the posttest factor Religion (REL) yielded an F probability of .0482, the posttest factor Handicap or Medical Condition (HAND) yielded an F probability of .0009, the posttest factor Age (AGE) yielded an F probability of .0000, and the posttest factor Sex and Sexual Preference (SEXP) yielded an F probability of .0099 (Table 17). Based on the Scheffe test, a significant difference was reported between all of the students assigned to the seminar instructors and the control group for the three factors Race (RACE), Religion (REL), and Handicap or Medical Condition (HAND). Similar to the Cultural Diversity Awareness Inventory, the posttest mean scores for all four instructors were not all increased in a more positive direction

on the six Bogardus Social Distance factors (Table 17). Students assigned to instructors 3 and 2 had the more positive mean for all posttest factors. The posttest mean scores reflected an increase in social distance for students assigned to instructor 2 for the factors Religion (REL) and Political Creed (POLC), for students assigned to instructor 3 the factors Political Creed (POLC) and Sex and Sexual Preference (SEXP), and for students assigned to instructor 4 the factors Handicap or Medical Condition (HAND), Age (AGE), and Sex and Sexual Preference (SEXP). It is important to note that even with the decrease in social distance preference for certain factors, all posttest mean scores continued to reflect a relationship of "having as merely a speaking acquaintance" with regard to social distance preference.

In conclusion, students assigned to instructor 3 tended to have the more positive mean pretest/posttest scores across the three attitudinal instruments. A significant difference was consistently revealed between the mean scores of students assigned to instructor 3 and the students assigned to instructor 1.

Table 15

ANOVA Pretest/Posttest Factor Means Comparison by Instructor
Cross Cultural Adaptability Inventory

Factor	Group	N	Mean	StdDev	Min	Max	F-Value	F Sign	Scheffe
<u>ER-1</u>	0	60	76.0333	5.9403	66.000	88.000	1.1685	.3258	
	1	41	76.0244	6.4439	60.000	88.000			
	2	35	78.0286	7.8083	52.000	91.000			
	3	33	78.2121	6.9900	63.000	93.000			
	4	39	77.9231	7.0090	58.000	93.000			
<u>ER-2</u>	0	60	76.0333	5.9403	66.000	88.000	3.8843	.0046*	0/3
	1	41	77.2195	6.9337	55.000	91.000			
	2	35	79.4857	8.8430	55.000	94.000			
	3	33	81.3333	6.6646	70.000	96.000			
	4	39	79.3590	6.7842	59.000	95.000			
<u>FO-1</u>	0	60	48.0000	4.7941	37.000	55.000	1.7705	.1361	
	1	41	48.9268	5.0169	37.000	58.000			
	2	35	48.3143	4.3030	42.000	56.000			
	3	33	48.1818	3.1070	43.000	55.000			
	4	39	50.2308	4.0488	43.000	61.000			
<u>FO-2</u>	0	60	48.0000	4.7941	37.000	55.000	2.4544	.0471*	0/4 0/3
	1	41	49.1220	4.2907	40.000	57.000			
	2	35	49.2857	3.9821	40.000	57.000			
	3	33	49.8182	3.9485	42.000	58.000			
	4	39	50.5641	3.3545	44.000	57.000			
<u>PAC-1</u>	0	60	44.9000	5.6888	33.000	56.000	1.6482	.1635	
	1	41	45.4634	4.3537	36.000	52.000			
	2	35	47.1714	4.9852	35.000	56.000			
	3	33	45.4545	4.0627	38.000	54.000			
	4	39	46.7436	4.6210	33.000	57.000			
<u>PAC-2</u>	0	60	44.9000	5.6888	33.000	56.000	3.1169	.0162*	0/1 0/2 0/3 0/4 1/2-3-4
	1	41	46.6098	4.6844	38.000	57.000			
	2	35	47.8571	5.9515	36.000	58.000			
	3	33	47.8485	4.7310	37.000	60.000			
	4	39	47.9744	4.9868	37.000	57.000			
<u>PA-1</u>	0	60	34.2667	3.9224	25.000	42.000	.7512	.5583	
	1	41	34.6585	2.2092	30.000	39.000			
	2	35	34.4857	2.0490	29.000	38.000			
	3	33	33.5152	3.0426	28.000	40.000			
	4	39	34.4359	2.9091	28.000	40.000			
<u>PA-2</u>	0	60	34.2667	3.9224	25.000	42.000	1.4416	.2215	
	1	41	33.5366	3.1472	24.000	39.000			
	2	35	34.3429	3.0092	29.000	41.000			
	3	33	34.1515	3.1635	27.000	39.000			
	4	39	35.3077	2.9572	28.000	41.000			

* Probabilities significant at the .05 alpha level

Group Key:

0	No Seminar	1	Instructor C	2	Instructor H
3	Instructor L	4	Instructor R		

Table 16

ANOVA Pretest/Posttest Factor Means Comparison by Instructor
Cultural Diversity Awareness Inventory

Scale	Group	N	Mean	StdDev	Min	Max	F-Value	F Sign	Scheffe
<u>SR-1</u>	0	60	1.4310	.6849	.5300	2.9200	2.9828	.0201*	0/3 0/4
	1	41	1.2566	.6635	.3800	3.5400			
	2	35	1.1483	.5507	.3900	2.5600			
	3	33	1.0748	.4629	.5300	2.5000			
	4	39	1.0938	.4888	.3800	2.6600			
<u>SR-2</u>	0	60	1.4310	.6849	.5300	2.9200	2.4916	.0444*	0/3 0/2
	1	41	1.2688	.4606	.5300	2.2900			
	2	35	1.1509	.5222	.3800	2.0900			
	3	33	1.0991	.5386	.5300	2.8600			
	4	39	1.1992	.5089	.5300	3.0200			
<u>DISC-1</u>	0	60	6.9050	1.7580	4.0800	10.200	1.5413	.1916	
	1	41	7.4405	1.4917	3.5300	9.5800			
	2	35	7.5977	1.6217	4.0800	10.200			
	3	33	7.2652	1.6943	3.7200	9.6100			
	4	39	6.9246	1.4570	4.0800	10.200			
<u>DISC-2</u>	0	60	6.9050	1.7580	4.0800	10.200	1.6301	.1680	
	1	41	7.1071	1.2869	3.3000	10.200			
	2	35	7.5497	1.1893	5.7300	9.7300			
	3	33	7.5200	1.3109	4.8600	9.8900			
	4	39	7.2456	1.2723	4.8600	9.7300			
<u>ACCD-1</u>	0	60	3.2793	1.0309	1.5400	5.1000	3.7908	.0054*	0/3 1/3
	1	41	3.1322	.9155	1.5400	5.5800			
	2	35	3.0320	.6361	1.5400	4.0800			
	3	33	2.5127	.9330	1.5400	5.6200			
	4	39	2.9641	1.0038	1.5400	5.0600			
<u>ACCD-2</u>	0	60	3.2633	1.0461	1.5400	5.1000	4.6612	.0013*	0/2 0/3 1/3
	1	41	2.9244	.8051	1.5400	5.0800			
	2	35	2.6634	.8315	1.5400	4.1400			
	3	33	2.5467	.8464	1.5400	4.6200			
	4	39	2.7677	.7766	1.5400	4.1000			
<u>ADAP-1</u>	0	60	5.6317	1.0605	3.3400	8.0200	2.0006	.0958	
	1	41	5.6161	.8776	3.3500	7.6900			
	2	35	5.8466	1.0166	3.8900	7.6900			
	3	33	6.0315	.9367	4.0900	7.6900			
	4	39	5.4477	.8568	3.3200	7.3800			
<u>ADAP-2</u>	0	60	5.6317	1.0605	3.3400	8.0200	1.895	.1125	
	1	41	5.4039	1.0432	3.1400	8.0200			
	2	35	6.0089	1.1847	3.2800	7.6900			
	3	33	5.7576	.9365	3.8900	7.6000			
	4	39	5.5577	.7417	3.7200	7.0100			

* Probabilities significant at the .05 alpha level

Group Key:

0	No Seminar	1	Instructor C	2	Instructor H
3	Instructor L	4	Instructor R		

Table 17
ANOVA Pretest/Posttest Factor Means Comparison by Instructor
Bogardus Social Distance Scale

Scale	Group	N	Mean	StdDev	Min	Max	F-Value	F Sign	Scheffe
<u>RACE-1</u>	0	60	2.2869	.9944	.3822	3.1583	3.3344	.0114*	0/1
	1	41	2.6189	.4289	.5985	3.5598			0/2
	2	35	2.6341	.6736	.7722	3.5869			0/3
	3	33	2.6951	.4275	1.878	3.6062			0/4
	4	39	2.6949	.3975	1.8958	3.5869			
<u>RACE-2</u>	0	60	2.2869	.9944	.3822	3.1583	5.1029	.0006*	0/1
	1	41	2.5756	.7452	.8571	3.5869			0/2
	2	35	2.7725	.5492	1.6718	3.5869			0/3
	3	33	2.9010	.4865	2.1197	3.5869			0/4
	4	39	2.7681	.5399	.8571	3.5869			1/3
<u>REL-1</u>	0	60	2.1110	.7812	.6703	3.1429	3.0236	.0189*	0/2
	1	41	2.1949	.4759	1.0330	3.0989			0/3
	2	35	2.4471	.6167	1.1648	3.5714			0/4
	3	33	2.4585	.4857	1.4615	3.5714			1/3
	4	39	2.3731	.4500	1.1648	3.3407			
<u>REL-2</u>	0	60	2.1110	.7812	.6703	3.1429	2.4390	.0482*	0/1
	1	41	2.3091	.6796	.8022	3.5714			0/2
	2	35	2.4311	.5570	1.0879	3.4176			0/3
	3	33	2.4739	.5953	1.2088	3.5714			0/4
	4	39	2.4190	.5499	.7692	3.5714			1/3
<u>POLC-1</u>	0	60	2.0738	.6152	.9107	3.1429	5.1132	.0006*	1/3
	1	41	1.8288	.5865	.4286	2.6786			3/4
	2	35	2.1597	.4937	.9107	3.0714			
	3	33	2.3074	.3999	1.5536	3.5714			
	4	39	1.8851	.4295	.4643	3.3214			
<u>POLC-2</u>	0	60	2.0738	.6152	.9107	3.1429	.8690	.4834	
	1	41	2.0929	.6314	.6607	3.5714			
	2	35	2.0974	.5342	.4821	2.9464			
	3	33	2.2830	.4930	1.2857	3.0714			
	4	39	2.0636	.5207	.4464	3.3214			
<u>HAND-1</u>	0	60	2.1464	.8862	.2500	3.1429	4.8675	.0009*	0/1
	1	41	2.3563	.5734	1.1429	3.4881			0/2
	2	35	2.5337	.5497	1.1667	3.3214			0/3
	3	33	2.6840	.4880	1.3929	3.5714			0/4
	4	39	2.5269	.3354	1.6905	3.0595			1/3
<u>HAND-2</u>	0	60	2.1464	.8864	.2500	3.1429	4.8518	.0009*	0/1
	1	41	2.4354	.7263	.7976	3.4881			0/2
	2	35	2.6119	.6101	.6429	3.5714			0/3
	3	33	2.7468	.5628	1.1429	3.4881			0/4
	4	39	2.5104	.4914	.8333	3.4098			1/3

Table 17 Continued

<u>AGE-1</u>	0	60	1.8722	.6665	.7381	3.0714	8.0010	.0000*	0/2
	1	41	2.0848	.6766	.0000	3.3333			0/3
	2	35	2.2612	.4519	.9762	3.0714			0/4
	3	33	2.4935	.3149	1.9524	3.5714			1/3
	4	39	2.2393	.3712	1.0238	2.8095			
<u>AGE-2</u>	0	60	1.8722	.6665	.7381	3.0714	6.9642	.0000*	0/2
	1	41	2.1789	.5546	.8095	3.0000			0/3
	2	35	2.4293	.5184	.1667	3.0714			1/2
	3	33	2.3997	.3392	1.6667	3.0714			1/3
	4	39	2.1093	.6878	.1429	3.0714			
<u>SEXP-1</u>	0	60	2.0940	.4717	.8214	3.1429	3.2699	.0126*	0/2
	1	41	2.0226	.6137	.2500	3.2500			0/3
	2	35	2.3000	.4367	1.5357	2.8314			1/3
	3	33	2.3387	.3714	1.5357	2.8214			
	4	39	2.0888	.4247	.5357	2.8214			
<u>SEXP-2</u>	0	60	2.0940	.4717	.8214	3.1429	3.4172	.0099*	2/4
	1	41	2.1150	.6117	.6786	3.0714			0/2
	2	35	2.4357	.5637	.2500	3.3214			1/3
	3	33	2.2792	.4329	1.1429	2.8214			1/4
	4	39	2.0385	.6196	.2500	2.8214		1/2	

* Probabilities significant at the .05 alpha level

Factor Key:

RACE Race/Ethnicity
REL Religion
POLC Political Creed
HAND Handicap or Medical Condition
AGE Age
SEXP Sex/Gender and Preference

1 Pretest
2 Posttest

Group Key:

0 No Instructor
1 Instructor C
2 Instructor H
3 Instructor L
4 Instructor R

Gender. No significant pretest or posttest differences were found within-groups by gender for the Cross Cultural Adaptability Inventory (Table 18) or the Bogardus Social Distance Scale [Table 20]. Although no significant differences were reported for the Cross Cultural Adaptability Inventory, the factor Personal Autonomy (PA) continued to reveal the higher mean score for both gender groups. In contrast, the pretest/posttest factor Flexibility/Openness (FO) remained the weaker cross-cultural adaptability skill for both gender groups (Table 18). The male gender had higher pretest and posttest mean scores across the factors, specifically for the three factors Emotional Resilience (ER), Flexibility/Openness (FO), and Personal Autonomy (PA), whereas the female gender reflected the higher mean score for only the factor Perceptual Acuity (PA). There was an increase for all posttest scores except for the female gender mean score for Personal Autonomy (PA).

Additionally, although no significant differences were reported for the Bogardus Social Distance Scale, the posttest mean scores were consistently improved for both groups, reflecting less social distance, except for a relatively obscure decrease for the factor Religion (Rel) (Table 20). In contrast to the Cross Cultural Adaptability Inventory, the females consistently had the higher mean score for all Bogardus factors except the pretest factor Political Creed (POLC). The pretest and posttest mean scores for social distance continued to reflect a relationship level of "having merely as a speaking acquaintance" for both gender groups.

However, all four factor mean scores on the Cultural Diversity Awareness pretest and posttest reported significant relationships by gender (Table 19). The factor for Sense of Responsibility (SR) yielded an F probability of .0001 for the pretest and .0017 for the posttest; the factor Discomfort with Different Cultures (DISC) yielded an F probability of .0015 for the pretest and .0086 for the posttest; the factor Accommodate Differences (ACCD) yielded an F probability of .0000 for the pretest and .0000 for the posttest; and the factor Adaptation for Differences is Child's Responsibility (ADAP) yielded an F probability of .0175 for the pretest and .0141 for the posttest (Table 19). For all four pretest/posttest factors on the Cultural Diversity Awareness Inventory, the female gender consistently reflected the more positive mean scores. The male gender yielded posttest mean scores reflective of increased cultural diversity awareness for the factors Sense of Responsibility (SR), Discomfort with Different Cultures (DISC), and Accommodate Differences (ACCD). In contrast, the female gender yielded posttest mean scores reflective of decreased cultural diversity awareness for the factors Sense of Responsibility (SR), Discomfort with Different Cultures (DISC), and Adaptation for Differences is Child's Responsibility (ADAP).

The posttest mean scores for both gender groups were reflective of increased cultural diversity awareness for the factor Accommodate Differences (ACCD) and decrease awareness for the factor Adaptation for Differences is Child's Responsibility (ADAP). It is important to note that on the Cultural Awareness Diversity Scale factors Sense of Responsibility (SR) and Accommodate Differences (ACCD), the lower mean score is the more positive,

whereas the factors Discomfort with Different Cultures (DISC) and Adaptation for Differences is Child's Responsibility (ADAP), the higher mean score is the more positive.

Pretest scores indicate a high level belief in the responsibility of educational settings to provide multicultural education. The belief that the educator is responsible for accommodating different cultures was positive (agree), but not as positive as the belief that the responsibility remains with the administration (strongly agree). All group mean scores reflected disagree, not strongly disagree, for feeling discomfort with different cultures. In addition, all group mean scores reflected disagree, not strongly disagree, for adaptation of difference is the child's responsibility.

In summary, the female group consistently had the more positive mean scores for two of three instruments used in the study. Additionally, both groups consistently improved across all factors measured, except on the Cultural Diversity Awareness Inventory. On this particular instrument, although the female group mean scores decreased, the scores were significantly the more positive mean scores.

Table 18

ANOVA Pretest/Posttest Factor Means Comparison by Gender
Cross Cultural Adaptability Inventory

Scale	Group	N	Mean	StdDev	Min	Max	F-Value	F Sign
<u>ER-1</u>	M	41	78.0000	602968	66.000	93.000	.9720	.3253
	F	167	76.8383	6.8673	52.000	91.000		
<u>ER-2</u>	M	41	78.7805	7.1502	68.000	95.000	.2179	.6412
	F	167	78.1976	6.8673	55.000	96.000		
<u>FO-1</u>	M	41	49.4390	4.8479	37.000	61.000	1.4925	.2232
	F	167	48.4970	4.3157	37.000	60.000		
<u>FO-2</u>	M	41	49.8049	4.3887	40.000	57.000	1.0140	.3151
	F	167	49.0599	4.2094	37.000	58.000		
<u>PAC-1</u>	M	41	45.6341	3.9418	37.000	54.000	.0781	.7802
	F	167	45.8743	5.1404	33.000	57.000		
<u>PAC-2</u>	M	41	46.6585	4.4811	39.000	57.000	.0254	.8736
	F	167	46.8084	5.5947	33.000	60.000		
<u>PA-1</u>	M	41	34.6098	3.1055	29.000	39.000	.5587	.4556
	F	167	34.2356	3.0063	25.000	42.000		
<u>PA-2</u>	M	41	34.9512	2.9745	29.000	39.000	1.8596	.1742
	F	167	34.1557	3.4309	24.000	42.000		

* Probabilities significant at the .05 alpha level

Factor Key:

ER Emotional Resilience
 FO Flexibility/Openness
 PAC Perceptual Acuity
 PA Personal Autonomy

1 Pretest
 2 Posttest

Group Key:

M Male
 F Female

Table 19
ANOVA Pretest/Posttest Factor Means Comparison by Gender
Cultural Diversity Awareness Inventory

Scale	Group	N	Mean	StdDev	Min	Max	F-Value	F Sign
<u>SR-1</u>	M	41	1.5461	.6737	.5400	2.9200	14.9499	.0001*
	F	167	1.1516	.5621	.3800	3.5400		
<u>SR-2</u>	M	41	1.5054	.7341	.5300	3.0200	10.1539	.0017*
	F	167	1.1945	.5089	.3800	2.7700		
<u>DISC-1</u>	M	41	6.4690	1.5909	4.0800	9.2600	10.3933	.0015*
	F	167	7.3644	1.5942	3.5300	10.200		
<u>DISC-2</u>	M	41	6.6893	1.7117	4.0800	10.200	7.0446	.0086*
	F	167	7.3438	1.3334	3.3000	10.200		
<u>ACCD-1</u>	M	41	3.6902	.9647	2.0200	5.6200	27.6444	.0000*
	F	167	2.8654	.8838	1.5400	5.1000		
<u>ACCD-2</u>	M	41	3.4132	1.0513	1.5400	5.0600	18.0131	.0000*
	F	167	2.7602	.8370	1.5400	5.1000		
<u>ADAP-1</u>	M	41	5.3715	1.01256	3.3200	7.6900	5.7372	.0175*
	F	167	5.7728	.9174	3.3400	8.0200		
<u>ADAP-2</u>	M	41	5.3080	1.0969	3.6200	7.6900	6.1326	.0141*
	F	167	5.7419	.9816	3.1400	8.0200		

* Probabilities significant at the .05 alpha level

Factor Key:

SR⁹ Sense of Responsibility
DISC¹⁰ Discomfort with Different Cultures
ACCD Accommodate Differences
ADAP Adaptation is Child's Responsibility

1 Pretest
2 Posttest

Group Key:

M Male
F Female

⁹SR and ACCD: the lower mean score is the more positive

¹⁰DISC and ADAP: the higher mean score is the more positive

Table 20
ANOVA Pretest/Posttest Factor Means Comparison by Gender
Bogardus Social Distance Scale

Scale	Group	N	Mean	StdDev	Min	Max	F-Value	F Sign
<u>RACE-1</u>	M	41	2.5063	.8824	.3822	3.5869	.2225	.6377
	F	167	2.5632	.6392	.3822	3.6062		
<u>RACE-2</u>	M	41	2.5490	.9039	.3822	3.5869	.3601	.5491
	F	167	2.6289	.7263	.3822	3.5869		
<u>REL-1</u>	M	41	2.2865	.7621	.8022	3.5714	.0005	.9830
	F	167	2.2888	.5723	.6703	3.5714		
<u>REL-2</u>	M	41	2.2863	.7858	.8022	3.5714	.1248	.7243
	F	167	2.3274	.6366	.6703	3.5714		
<u>POLC-1</u>	M	41	2.1058	.6035	1.1071	3.1429	.6995	.4039
	F	167	2.0259	.5344	.4286	3.5714		
<u>POLC-2</u>	M	41	2.0771	.6635	.4821	3.1429	.1955	.6589
	F	167	2.1218	.5572	.4464	3.5714		
<u>HAND-1</u>	M	41	2.3304	.8952	.2500	3.4881	.7389	.3910
	F	167	2.4290	.5866	.2500	3.5714		
<u>HAND-2</u>	M	41	2.3400	.9479	.2500	3.4881	1.0767	.3007
	F	167	2.4712	.6600	.2500	3.5714		
<u>AGE-1</u>	M	41	2.0859	.5163	.8810	3.0714	.5668	.4524
	F	167	2.1620	.5935	.0000	3.5714		
<u>AGE-2</u>	M	41	2.0894	.6778	.1667	3.0714	.5672	.4522
	F	167	2.1705	.6024	.1429	3.5714		
<u>SEXP-1</u>	M	41	2.1341	.3659	1.0357	2.8214	.0723	.7883
	F	167	2.1570	.5121	.2500	3.3214		
<u>SEXP-2</u>	M	41	2.1699	.5690	.2500	3.1071	.0038	.9512
	F	167	2.1758	.5518	.2500	3.3714		

* Probabilities significant at the .05 alpha level

Group Key:

M Male
F Female

Age. At the onset of the study, no significant relationships were found within-groups by age for the Bogardus Social Distance Scale (Table 23). However, significant differences were reported for the Cross Cultural Adaptability Inventory pretest (Table 21), the Cultural Diversity Awareness Inventory pretest and posttest (Table 22), and the Bogardus Social Distance Scale posttest (Table 23). It is important to note that significant differences were found for the age 4 group (50 years-over) across the three instruments, but because the population sample for that particular age group was $N = 1$ for the pretest and $N = 2$ for the posttest, a discussion of these differences becomes meaningless when compared to the larger group sample. The small sample size tends to confound the results of the study. The Cross Cultural Adaptability pretest factor Flexibility/Openness (FO) reported an F probability of .0040, and the pretest factor Perceptual Acuity (PAC) reported an F probability of .0168 (Table 21). Using the Scheffe post hoc test, a significant difference was noted for the factor Flexibility/Openness (FO) between the age 4 group (50 years-over) when compared to the respondents for the three remaining age groups (18-23 years, 24-34 years, 35-50 years) (Table 21); the age 4 group (50-over) had the higher mean score for the factor Flexibility/Openness (FO), but this significant difference was not evident on the posttest; the age groups 1, 2, and 3 had an increase in mean scores for the factor Flexibility/Openness (FO), whereas the age group 4 had a decrease in the factor mean score. The highest mean score reported for the factor Flexibility/Openness (FO) across all population samples compared was for the age 4 group (50 years-over) pretest, but this mean score decreased at the

posttest level. Similarly, the significant difference reported on the pretest factor for Perceptual Acuity (PAC) also was not reported on the posttest (Table 21).

For all four factors on the pretest/posttest Cross Cultural Adaptability Inventory, the age 3 group (35-50 years) consistently reflected the more positive mean score, except for the pretest factor Flexibility/Openness (FO). Comparable to earlier reported results, the Cross Cultural Adaptability Profile for the four age groups reflected the strongest cross-cultural adaptability skill as being Perceptual Autonomy (PA) and the weakest as being Flexibility/Openness (FO). Additionally, all but one factor mean score was comparable to the norm population group mean scores for the instrument; the factor Flexibility/Openness (FO) mean scores fell far below the norm population group mean score of 66.92 (Appendix F). The posttest mean scores for all four groups were increased on the four Cross Cultural Adaptability factors, except for the Personal Autonomy (PA) factor, indicating a decrease in mean score for the age 1 group (18-23 years), and the factor Flexibility/Openness (FO), indicating a decrease in mean score for the age 4 group (50 years-over) (Table 21). The age 4 group (50 years-over) appears to have made the greatest change in attitudes, but as stated earlier, the small sample size delineates practical significance.

Two factor mean scores on the Cultural Diversity Awareness Inventory pretest and two factor mean scores for the posttest indicated significant relationships by age. It is important to note that on the Cultural Awareness Diversity Scale the factors Sense of Responsibility (SR) and Accommodate Differences (ACCD) report the lower mean score as the more positive, whereas

the factors Discomfort with Different Cultures (DISC) and Adaptation for Differences is Child's Responsibility (ADAP) report the higher mean score. The factor for Discomfort with Different Cultures (DISC) yielded an F probability of .0044 for the pretest and .0261 for the posttest, the factor Accommodate Differences (ACCD) yielded an F probability of .0412 for the pretest only, and the factor Adaptation for Differences is Child's Responsibility (ADAP) yielded an F probability of .0152 for the posttest only (Table 22). Using the Scheffe post hoc test, a significant difference was noted for the pretest/posttest factor Discomfort with Different Cultures (DISC) and the pretest factor Accommodate Differences (AACD) between the age 4 group (50 years-over) when compared to the respondents for the three remaining age groups (18-23 years, 24-34 years, 35-50 years) (Table 22); the age 4 group (50-over) had the least positive mean score for the factors Discomfort with Different Cultures (DISC) and Accommodate Differences (ACCD). Additionally, based on the Scheffe test, a significant difference was cited between the age 2 (24-34 years) and age 3 (35-50 years) groups, and between the age 3 (35-50 years) and age 4 (50 years-over) group for the posttest factor Adaptation for Differences is Child's Responsibility (ADAP).

The Cultural Diversity Awareness pretest/posttest reflected for all four age groups a positive belief that educational settings have the responsibility for providing multicultural education (strongly agree). The belief that the educator is responsible for accommodating different cultures was positive (agree) for all age groups on the pretest, except the age 4 group (50 years-over). The age 4 group's (50 years-over) pretest mean score indicated disagreement with this

belief; yet the posttest mean score reflected a more positive agreement with this belief (Table 22). The belief that the educator is responsible for accommodating different cultures was positive (agree), but not as strongly positive as the belief of responsibility to provide multicultural education (SR). All group mean scores reflected disagree, not strongly disagree, for feeling Discomfort with Different Cultures (DISC), except for the age 4 group (50 years-over) who reflected a higher degree of Discomfort with Different Cultures (agree); a more positive mean score was reported for the age 4 group on the posttest (disagree). Again, with a sample of 1 and 2 persons respectively, these findings are not valued.

Additionally, all Cultural Diversity Awareness pretest group mean scores reflected disagree, not strongly disagree, for Adaptation of Difference is Child's Responsibility (ADAP), except for the age 4 group (50 years-over). The age 4 group (50 years-over) mean score was indicative of neutrality for the pretest factor Adaptation for Differences is Child's Responsibility (ADAP); the posttest mean score was indicative of a more positive mean score (disagree) (Table 22). The posttest mean scores for the four groups were not all increased in a more positive direction on the four Cultural Diversity Awareness factors (Table 22). An increase in positive mean scores for all age groups was on the factor Accommodate Differences (ACCD), whereas the change in a more positive direction was evenly increased or decreased for the remaining three factors: Sense of Responsibility (SR); Discomfort with Different Cultures (DISC); and Adaptation for Differences is Child's Responsibility (ADAP). The age 3 group (35-50 years) consistently had the more positive pretest and posttest mean

scores for all factors on the Cultural Diversity Awareness Scale.

At the posttest of the study, two significant relationships were found within the groups by age for the Bogardus Social Distance Scale (Table 23). The factor for Age (AGE) yielded an F probability of .0005; and the factor Sex and Sexual Preference (SEXP) yielded an F probability of .0004 (Table 23). Based on the Scheffe test, a significant difference was reported between age 4 group (50 years-over) and the remaining three age groups for both the factors Age (AGE) and Sex and Sexual Preference (SEXP); the age 4 group's (50 years-over) posttest mean scores were indicative of being more socially distant for the factors Age (AGE) and Sex and Sexual Preference (SEXP). However, with only 1 and 2 persons in the sample, the findings have no validity.

Similarly to the Cultural Diversity Awareness Scale, the posttest mean scores for the four age groups were not all increased in a more positive direction on the six Bogardus Social Distance factors (Table 23). Additionally, even with posttest changes the posttest mean scores for social distance continued to reflect the relationship level of "having merely as a speaking acquaintance" for the diverse groups as measured on the pretest. No one particular age group consistently had the higher pretest and/or posttest mean score for all factors. The posttest mean scores reported all age groups becoming less socially distant for the Bogardus Social Distance factors, except age group 4 (50 years-over). Again, the age 4 group's (50 years-over) significantly different posttest mean score indicative of becoming more socially distant for all the Bogardus Social Distance factors, except the factor Handicap or Medical Condition (HAND), is not valid.

In summary, across all three instruments the age group 4 (50 years-over) reports the greatest change in attitudes, but the increase from one sample member within this age group at the pretest to two members at the posttest possibly confounded these results. The age 4 group moved consistently to a lower mean score, becoming more socially distant and less culturally aware. The age 3 group (35-50 years) consistently had the higher mean score for all factors.

Table 21
ANOVA Pretest/Posttest Factor Means Comparison by Age
Cross Cultural Adaptability Inventory

Factor	Group	N	Mean	StdDev	Min	Max	F-Value	F Sign	Scheffe
<u>ER-1</u>	1	108	76.4259	7.1201	52.000	91.000	1.7305	.1619	
	2	58	77.7414	6.4823	58.000	93.000			
	3	41	78.0732	5.9262	66.000	93.000			
	4	1	66.0000	-	-	-			
<u>ER-2</u>	1	107	77.9065	6.7482	55.000	94.000	.8910	.4467	
	2	59	77.9322	8.2626	55.000	96.000			
	3	40	79.9250	6.4668	66.000	90.000			
	4	2	78.0000	5.6569	74.000	82.000			
<u>FO-1</u>	1	108	48.1019	4.5875	37.000	61.000	4.5764	.0040*	1/4 2/4 3/4 2/3
	2	58	48.4310	4.0830	42.000	60.000			
	3	41	50.3171	3.8823	42.000	58.000			
	4	1	59.0000	-	-	-			
<u>FO-2</u>	1	107	48.8879	4.5377	37.000	58.000	1.2508	.2924	
	2	59	48.9831	4.0662	40.000	57.000			
	3	40	50.3500	3.5917	42.000	56.000			
	4	2	50.0000	4.2426	47.000	53.000			
<u>PAC-1</u>	1	108	45.6296	4.6112	34.000	56.000	3.4831	.0168*	2/3 4/3
	2	58	44.7759	5.8401	33.000	57.000			
	3	41	47.8780	3.6959	40.000	56.000			
	4	1	44.0000	-	-	-			
<u>PAC-2</u>	1	107	46.7477	5.1140	34.000	58.000	2.6297	.0513	
	2	59	45.6780	5.9435	33.000	60.000			
	3	40	48.6250	4.9287	37.000	57.000			
	4	2	44.0000	2.8284	42.000	46.000			
<u>PA-1</u>	1	108	34.4722	3.2510	25.000	40.000	1.2047	.3091	
	2	58	33.7931	2.8207	29.000	40.000			
	3	41	34.6098	2.6161	10.000	42.000			
	4	1	31.0000	-	-	-			
<u>PA-2</u>	1	107	34.1215	3.3778	25.000	41.000	.8475	.4694	
	2	59	34.1525	3.3570	27.000	41.000			
	3	40	34.9750	3.3165	24.000	42.000			
	4	2	36.0000	2.8284	24.000	38.000			

* Probabilities significant at the .05 alpha level

Group Key:

- 1 18-23 years
- 2 24-34 years
- 3 35-50 years
- 4 50-over

Table 22
ANOVA Pretest/Posttest Factor Means Comparison by Age
Cultural Diversity Awareness Inventory

Scale	Group	N	Mean	StdDev	Min	Max	F-Value	F Sign	Scheffe
<u>SR-1</u>	1	108	1.2300	.6184	.3800	2.9200	1.0090	.3897	
	2	58	1.3176	.6182	.3800	2.7700			
	3	41	1.1085	.5458	.5300	3.5400			
	4	1	.9900	-	-	-			
<u>SR-2</u>	1	107	1.3071	.6016	.5300	3.0200	1.9530	.1223	
	2	59	1.2939	.5763	.3800	2.8800			
	3	40	1.0607	.4584	.3800	1.3600			
	4	2	1.2850	.1061	1.2100	1.3600			
<u>DISC-1</u>	1	108	6.8956	1.4766	4.0800	10.200	4.5063	.0044*	1/4
	2	58	7.3893	1.7866	3.7200	10.200			2/4
	3	41	7.7490	1.5820	3.5300	10.200			3/4
	4	1	4.0800	-	-	-			
<u>DISC-2</u>	1	107	6.9864	1.3310	3.3000	9.5800	3.1488	.0261*	1/4
	2	59	7.3822	1.5908	4.8600	10.200			2/4
	3	40	7.6500	1.3560	4.0800	10.200			3/4
	4	2	5.7900	1.1455	4.9800	6.6000			
<u>ACCD-1</u>	1	108	3.0602	.9746	1.5400	5.5800	2.7984	.0412*	1/4
	2	58	3.1193	1.0098	1.5400	5.6200			2/4
	3	41	2.7649	.7426	1.5400	4.5200			3/4
	4	1	5.0400	-	-	-			2/3
<u>ACCD-2</u>	1	107	2.9497	.9186	1.5400	5.1000	1.7722	.1536	
	2	59	2.9739	.9762	1.5400	4.6200			
	3	40	2.5915	.8066	1.5400	5.0800			
	4	2	3.0800	.0000	3.0800	3.0800			
<u>ADAP-1</u>	1	108	5.5788	.8743	3.3200	8.0200	2.4572	.0641	
	2	58	5.6236	1.1206	3.3400	7.6900			
	3	41	6.0100	.9420	3.3500	7.6900			
	4	1	4.3100	-	-	-			
<u>ADAP-2</u>	1	107	5.5788	1.0472	3.1400	8.0200	3.5580	.0152*	2/3
	2	59	5.4968	1.0534	3.3400	7.6900			3/4
	3	40	6.1132	.7668	4.8100	7.6000			
	4	2	5.3750	.3182	5.1500	5.6000			

* Probabilities significant at the .05 alpha level

Group Key:

1	18-23 years
2	24-34 years
3	35-50 years
4	50-over

Table 23
ANOVA Pretest/Posttest Factor Means Comparison by Age
Bogardus Social Distance Scale

Scale	Group	N	Mean	StdDev	Min	Max	F-Value	F Sign	Scheffe
<u>RACE-1</u>	1	108	2.4479	.7630	.3822	3.5869	1.8372	.1416	
	2	58	2.6435	.6426	.3822	3.6062			
	3	41	2.6854	.5160	1.2394	3.5869			
	4	1	3.0232	-	-	-			
<u>RACE-2</u>	1	107	2.5153	.8343	.3822	3.5869	1.3474	.2601	
	2	59	2.7528	.6955	.3822	3.5869			
	3	40	2.6854	.6420	.8571	3.5869			
	4	2	2.8147	.4641	2.4865	3.1429			
<u>REL-1</u>	1	108	2.2405	.6916	.6703	3.5714	.9409	.4218	
	2	58	2.2781	.5282	.8022	3.5714			
	3	41	2.4286	.4866	1.1648	3.5714			
	4	1	2.2967	-	-	-			
<u>REL-2</u>	1	107	2.2627	.7355	.6703	3.5714	1.4390	.2326	
	2	59	2.3585	.5600	.8022	3.4286			
	3	40	2.4480	.5979	.7692	3.5714			
	4	2	1.6758	.7693	1.1319	2.2198			
<u>POLC-1</u>	1	108	2.0028	.6061	.4286	3.5714	.4794	.6969	
	2	58	2.0794	.4485	.5000	2.9464			
	3	41	2.0967	.5242	.4643	2.8929			
	4	1	1.7857	-	-	-			
<u>POLC-2</u>	1	107	2.0946	.6201	.4821	3.5714	1.7565	.1567	
	2	59	2.1686	.4983	1.0714	2.9464			
	3	40	2.1236	.5315	.5893	2.8929			
	4	2	1.2411	1.1238	.4464	2.0357			
<u>HAND-1</u>	1	108	2.3699	.7320	.2500	3.5714	.4579	.7120	
	2	58	2.4380	.5842	.2500	3.4881			
	3	41	2.4834	.5500	1.1667	3.4881			
	4	1	2.0119	-	-	-			
<u>HAND-2</u>	1	107	2.4121	.7754	.2500	3.4881	.4076	.7477	
	2	59	2.4586	.7104	.2500	3.4881			
	3	40	2.5330	.6225	.7976	3.5714			
	4	2	2.1131	.0421	2.0833	2.1429			
<u>AGE-1</u>	1	108	2.1058	.6329	.1667	3.5714	.7895	.5010	
	2	58	2.1708	.4567	.8810	2.9048			
	3	41	2.2056	.5869	.0000	3.3333			
	4	1	2.8095	-	-	-			
<u>AGE-2</u>	1	107	2.1544	.6067	.7381	3.0714	6.2262	.0005*	1/4
	2	59	2.2268	.4833	.8810	3.0000			
	3	40	2.1369	.7081	.1429	3.0714			
	4	2	.3810	.3030	.1667	.5952			

Table 23 Continued

<u>SEXP-1</u>	1	108	2.1108	.5184	.2500	3.3214	1.3603	.2561	
	2	58	2.1336	.4168	.5357	2.8929			
	3	41	2.2840	.4821	.8929	3.2500			
	4	1	2.3571	-	-	-			
<u>SEXP-2</u>	1	107	2.1609	.4984	.6786	2.8214	6.3457	.0004*	1/4
	2	59	2.2329	.4590	1.1429	3.0714			2/4
	3	40	2.1982	.7037	.2500	3.5714			3/4
	4	2	.5714	.4546	.2500	.8929			

Factor Key:

RACE Race/Ethnicity
REL Religion
POLC Political Creed
HAND Handicap or Medical Condition
AGE Age
SEXP Sex/Gender and Preference

1 Pretest
2 Posttest

Group Key:

1 18-23
2 24-34
3 35-50
4 50-

Race. At the onset of the study, significant relationships were found within the groups by race for the Cross Cultural Adaptability Inventory (Table 24), the Cultural Diversity Awareness Inventory (Table 25), and the Bogardus Social Distance Scale (Table 26). It is again important to note that the small sample size of non-Caucasians as compared to the Caucasian group suggests a lack of validity with respect to the findings of this study. The Cross Cultural Adaptability factor Flexibility/Openness (FO) yielded an F probability of .0258 for the pretest and .0002 for the posttest; the factor Perceptual Acuity (PAC) yielded an F probability of .0014 for the pretest and .0001 for the posttest; the factor Personal Autonomy (PA) yielded an F probability of .0255 for the posttest only (Table 24). The Caucasian group consistently had the higher mean score across the four factors for both the pretest and posttest. The posttest mean scores for the Caucasian group increased across all four Cross Cultural Adaptability factors and were significantly higher for the factors Flexibility/Openness (FO) and Perceptual Acuity (PAC); the posttest mean scores for the non-Caucasian group decreased across all four Cross Cultural Adaptability factors except for the factor Emotional Resilience (ER) (Table 24). In contrast to all other Cross Cultural Adaptability Profiles, two factors were now identified as being the strongest cross-cultural adaptability skills for the two groups, Personal Autonomy (PA) and Perceptual Acuity (PAC), whereas the factor Flexibility/Openness (FO) remained the weakest cross-cultural adaptability skill.

At the pretest and posttest of the study, significant relationships were found within the groups by race for the Cultural Diversity Awareness Inventory

(Table 25). It is important to note that on the Cultural Awareness Diversity Inventory the factors Sense of Responsibility (SR) and Accommodate Differences (ACCD) report the lower mean score as being the more positive, whereas the factors Discomfort with Different Cultures (DISC) and Adaptation for Differences is Child's Responsibility (ADAP) report the higher mean score as being the more positive. The factor Discomfort with Different Cultures (DISC) yielded an F probability of .0201 for the pretest and .0399 for the posttest, and the factor Accommodate Differences (ACCD) yielded an F probability of .0324 for the pretest and .0002 for the posttest (Table 25). The pretest mean scores were consistently more positive on all factors for the Caucasian group, except for the pretest/posttest factor Discomfort with Different Cultures (DISC) (Table 25). In contrast, the Caucasian group mean scores do not remain consistently more positive on the posttest. For the factor Sense of Responsibility (SR), the Caucasian group mean score becomes less positive, whereas the non-Caucasian group score is indicative of stronger agreement with regard to the belief Sense of Responsibility (SR) to provide multicultural education.

Across both groups, the Cultural Diversity Awareness pretest scores indicate a strong belief in the responsibility of educational settings to provide multicultural education (SR). Additionally, the belief that the educator is responsible for Accommodating Different Cultures (ACCD) was positive (agree), but not as positive as the belief that multicultural education should be provided. All group mean scores reflected disagree, and not strongly disagree, for feeling Discomfort with Different Cultures (DISC). In addition, all group mean scores

reflected disagree, and not strongly disagree, for Adaptation for Differences is Child's Responsibility (ADAP).

The posttest mean scores for the two groups did not increase in a more positive direction for all four Cultural Diversity Awareness factors (Table 25). An increase in positive mean scores for the Caucasian group was noted on the factors Discomfort with Different Cultures (DISC) and Accommodate Differences (ACCD); whereas a decrease in positive mean scores was reported for the factors Sense of Responsibility (SR) and Adaptation for Difference is Child's Responsibility (ADAP). An increase in positive mean scores for the non-Caucasian group was found on the factors Sense of Responsibility (SR) and Adaptation for Differences is Child's Responsibility (ADAP); whereas a decrease in positive mean scores was reported for the factors Discomfort with Different Cultures (DISC) and Accommodate Differences (ACCD). The only significant differences between the two groups were for the factors Discomfort with Different Cultures (DISC) and Accommodate Differences (ACCD). The non-Caucasian group had the more positive mean score for Discomfort with Different Cultures (DISC); whereas the Caucasian group had the higher positive score for Accommodate Differences (ACCD).

For both groups, posttest Cultural Diversity Awareness scores remained indicative of a strong belief in the responsibility of educational settings to provide multicultural education. Additionally, the belief that the educator is responsible for accommodating different cultures was positive (agree), but not as positive as the belief Sense of Responsibility (SR) to provide multicultural education. All

group mean scores continued to reflect disagree, and not strongly disagree, for the factor Discomfort with Different Cultures (DISC). In addition, all group mean scores continued to reflect disagree, and not strongly disagree, for Adaptation for Differences is Child's Responsibility (ADAP).

At the onset of the study, four significant relationships were found within the groups by race for the Bogardus Social Distance Scale (Table 26). The factor Religion (REL) yielded an F probability of .0027, the factor Political Creed (POLC) yielded an F probability of .0156, the factor Handicap or Medical Condition (HAND) yielded an F probability of .0269, and the factor Age (AGE) yielded an F probability of .0203. Three of the four factors remained significantly different at the posttest. The factor for Religion (REL) yielded an F probability of .0144, the factor Political Creed (POLC) yielded an F probability of .0172, and the factor Age (AGE) yielded an F probability of .0401 (Table 26). The Caucasian group consistently had the higher mean scores on both the pretest and posttest for all factors on the Bogardus Social Distance Scale. All of the mean scores reflected a relationship level of "having as merely a speaking acquaintance" with regard to social distance preference.

The posttest mean scores reflected a decrease in social distance for both groups on all Bogardus factors Race (RACE), Religion (REL), Political Creed (POLC), Handicap or Medical Condition (HAND), Age (AGE), and Sex and Sexual Preference (SEXP). The posttest mean scores were significantly higher for the Caucasian group for the factors Religion (REL), Political Creed (POLC), and Age (AGE). With the decrease in social distance preference for certain factors, all

posttest mean scores continued to remain at the level of "having as merely a speaking acquaintance" with regard to social distance preference.

In summary, the Caucasian group consistently had the more positive mean score for both the pretest and posttest factors across all three instruments. Although, it is important to note that the non-Caucasian group reported less discomfort with people of diverse groups and a more positive mean score for the belief in the Sense of Responsibility (SR) for educators to provide multicultural education. Furthermore, it should be noted that the representative sample for the non-Caucasian group was small in relation to the Caucasian group, a fact that could possibly confound the results of the study.

Table 24
ANOVA Pretest/Posttest Factor Means Comparison by RACE
Cross Cultural Adaptability Inventory

Scale	Group	N	Mean	StdDev	Min	Max	F-Value	F Sign
<u>ER-1</u>	C	184	77.2120	6.8204	52.000	93.000	.7292	.3941
	NC	24	75.9583	6.3003	68.000	88.000		
<u>ER-2</u>	C	185	78.4973	7.0558	55.000	96.000	1.1178	.2916
	NC	23	76.8261	7.8893	62.000	89.000		
<u>FO-1</u>	C	184	48.9293	3.9520	37.000	61.000	5.0417	.0258*
	NC	24	46.7917	6.9343	37.000	60.000		
<u>FO-2</u>	C	185	49.5838	3.8891	40.000	58.000	14.0305	.0002*
	NC	23	46.1739	5.6781	37.000	55.000		
<u>PAC-1</u>	C	184	46.2174	4.2589	33.000	57.000	10.5074	.0014*
	NC	24	42.8333	7.9327	33.000	56.000		
<u>PAC-2</u>	C	185	47.3027	4.6968	36.000	60.000	17.0700	.0001*
	NC	23	42.5652	8.2066	33.000	57.000		
<u>PA-1</u>	C	184	34.4620	2.7755	28.000	42.000	5.0645	.0255*
	NC	24	33.0000	4.3539	25.000	39.000		
<u>PA-2</u>	C	184	34.5297	3.0504	27.000	42.000	7.2290	.0078
	NC	23	32.5652	4.9436	24.000	40.000		

* Probabilities significant at the .05 alpha level

Factor Key:

ER Emotional Resilience
FO Flexibility/Openness
PAC Perceptual Acuity
PA Personal Autonomy

1 Pretest
2 Posttest

Group Key:

C Caucasian
NC Non-Caucasian

Table 25
ANOVA Pretest/Posttest Factor Means Comparison by Race
Cultural Diversity Awareness Inventory

Scale	Group	N	Mean	StdDev	Min	Max	F-Value	F Sign
<u>SR-1</u>	C	184	1.2112	.5929	.3800	2.9200	1.4359	.2322
	NC	24	1.3683	.6877	.5300	3.5400		
<u>SR-2</u>	C	185	1.2584	.5780	.3800	3.0200	.0361	.8495
	NC	23	1.2343	.5322	.3800	2.0900		
<u>DISC-1</u>	C	184	7.0934	1.6095	3.7200	10.200	5.4882	.0201*
	NC	24	7.9129	1.6308	3.5300	10.200		
<u>DISC-2</u>	C	185	7.1428	1.3914	4.0800	10.200	4.2729	.0399*
	NC	23	7.7939	1.6727	3.3000	10.200		
<u>ACCD-1</u>	C	184	2.9768	.9130	1.5400	5.6200	4.6395	.0324*
	NC	24	3.4200	1.1900	1.5400	5.1000		
<u>ACCD-2</u>	C	185	2.8076	.8475	1.5400	5.0600	13.9630	.0002*
	NC	23	3.5435	1.1926	1.5400	5.1000		
<u>ADAP-1</u>	C	184	5.7381	.9925	3.3200	8.0200	3.3626	.0681
	NC	24	5.3533	.7313	3.3500	7.1200		
<u>ADAP-2</u>	C	185	5.6834	1.0254	3.2800	8.0200	1.1844	.2777
	NC	23	5.4387	.9441	3.1400	7.2700		

* Probabilities significant at the .05 alpha level

Factor Key:

SR Sense of Responsibility
DISC Discomfort with Different Cultures
ACCD Accommodate Differences
ADAP Adaptation is Child's Responsibility

1 Pretest
2 Posttest

Group Key:

C Caucasian
NC Non-Caucasian

Table 26
ANOVA Pretest/Posttest Factor Means Comparison by Race
Bogardus Social Distance Scale

Scale	Group	N	Mean	StdDev	Min	Max	F-Value	F Sign
<u>RACE-1</u>	C	184	2.5611	.6722	.3822	3.6062	.2757	.6001
	NC	24	2.4821	.8409	.8301	3.5058		
<u>RACE-2</u>	C	185	2.6256	.7435	.3822	3.5869	.4417	.5071
	NC	23	2.5133	.9167	.8301	3.5869		
<u>REL-1</u>	C	184	2.3341	.5804	.8022	3.5714	9.2515	.0027*
	NC	24	1.9377	.7409	.6703	3.2637		
<u>REL-2</u>	C	185	2.3582	.6427	.7692	3.5714	6.0927	.0144*
	NC	23	1.9915	.7860	.6703	3.4176		
<u>POLC-1</u>	C	184	2.0747	.5353	.5000	3.5714	5.9505	.0156*
	NC	24	1.7879	.5904	.4286	2.6429		
<u>POLC-2</u>	C	185	2.1458	.5722	.4821	3.5714	5.7729	.0172*
	NC	23	1.8360	.5674	.4464	2.8571		
<u>HAND-1</u>	C	184	2.4459	.6658	.2500	3.5714	4.9650	.0269*
	NC	24	2.1310	.5214	1.1429	3.1071		
<u>HAND-2</u>	C	185	2.4638	.7436	.2500	3.5714	1.1437	.2861
	NC	23	2.2890	.5367	1.4286	3.4881		
<u>AGE-1</u>	C	184	2.1805	.5470	.0000	3.5714	5.4708	.0203*
	NC	24	1.8899	.7453	.1667	3.3333		
<u>AGE-2</u>	C	185	2.1855	.6029	.1429	3.0714	4.2680	.0401*
	NC	23	1.9058	.6859	.5952	2.9048		
<u>SEXP-1</u>	C	184	2.1549	.4656	.5357	3.3214	.0393	.8430
	NC	24	2.1339	.6336	.2500	3.2500		
<u>SEXP-2</u>	C	185	2.1772	.5674	.2500	3.5714	.0366	.8484
	NC	23	2.1537	.4396	.8929	2.8214		

* Probabilities significant at the .05 alpha level

Group Key:

C Caucasian
NC Non-Caucasian

Education Major. At the pretest and posttest of the study, only one significant relationship was found within the groups by education major. A significant difference was reported for one of the four Cross Cultural Adaptability factors for the pretest only (Table 27). The Cross Cultural Adaptability factor Flexibility/Openness (FO) yielded an F probability of .0408 for the pretest (Table 27). The special education group consistently had the higher mean score across the four factors for both the pretest and posttest, except for the pretest/posttest factor Flexibility/Openness (FO) (Table 27). The posttest mean scores for both the special education and regular education groups increased for the Cross Cultural Adaptability factors Emotional Resilience (ER), Flexibility/Openness (FO), and Perceptual Acuity (PAC) (Table 27). The special education group also had an improved posttest mean score for the factor Personal Autonomy (PA). The regular education group had a decrease in posttest mean scores for the factor Perceptual Acuity (PAC) and Personal Autonomy (PA). Similarly to earlier reported data results for the Cross Cultural Adaptability Profiles, the strongest cross-cultural adaptability skill for the two groups remained Personal Autonomy (PA) and the weakest remained Flexibility/Openness (FO).

Although no significant relationships were found within the groups by education major for the Cultural Diversity Awareness Inventory (Table 27), it is noted that the special education group consistently had a more positive mean score across the pretest and posttest factors, except for the pretest factor Adaptation for Differences is Child's Responsibility (ADAP). The regular education majors had a decrease in positive posttest mean scores for the factors

Sense of Responsibility (SR), Discomfort with Different Cultures (DISC), and Adaptation for Differences is Child's Responsibility (ADAP). In contrast, the special education majors had an increase for all four posttest Cultural Diversity Awareness Inventory factors. For both groups, pretest and posttest scores indicated a strong belief in the responsibility of educational settings to provide multicultural education (SR). The belief that the educator is responsible for Accommodating Different Cultures (ACCD) was positive (agree), but not as positive as the belief that multicultural education should be provided. All group mean scores reflected disagree, and not strongly disagree, for the factor Discomfort with Different Cultures (DISC). In addition, all group mean scores reflected disagree, and not strongly disagree, for Adaptation for Differences is Child's Responsibility (ADAP). It is important to note that on the Cultural Awareness Diversity Inventory the factors Sense of Responsibility (SR) and Accommodate Differences (ACCD) report the lower mean score as the more positive, whereas the factors Discomfort for Different Cultures (DISC) and Adaptation for Differences is Child's Responsibility (ADAP) report the higher mean score as the more positive.

Additionally, no significant differences were found within the groups by education major for the Bogardus Social Distance Scale. In contrast to the Cross Cultural Adaptability Inventory and the Cultural Diversity Awareness Inventory, the regular education group consistently had a higher mean score across pretest and posttest measures, except for the pretest and posttest factor Race (RACE), and the posttest factors Handicap or Medical Condition (HAND)

and Sex and Sexual Preference (SEXP) (Table 29). The posttest mean scores reflected a decrease in social distance for both groups on all Bogardus factors with regard to Race (RACE), Religion (REL), Political Creed (POLC), Handicap or Medical Condition (HAND), Age (AGE), and Sex and Sexual Preference (SEXP), except for the factor Age (AGE) for regular education majors (Table 29). It is important to note that even with the decrease in social distance preference for the factors, all posttest mean scores continued to remain at the level "having as merely a speaking acquaintance" with regard to social distance preference.

In summary, no significant differences were revealed between the special education and regular education groups overall across the three instruments. The special education group consistently had the more positive mean scores, except on the Bogardus instrument. The mean scores for both groups improved across all factors, except for cultural diversity awareness in which the regular education group mean scores decreased.

Table 27
ANOVA Pretest/Posttest Factor Means Comparison by Major
Cross Cultural Adaptability Inventory

Scale	Group	N	Mean	StdDev	Min	Max	F-Value	F Sign
<u>ER-1</u>	Reg	173	76.9942	6.7613	52.000	93.000	.0008	.9777
	Spec	33	77.0303	6.8442	60.000	87.000		
<u>ER-2</u>	Reg	173	77.9769	7.2070	55.000	95.000	1.6597	.1991
	Spec	33	79.7273	6.8523	66.000	96.000		
<u>FO-1</u>	Reg	173	48.9364	4.4213	37.000	61.000	4.2364	.0408*
	Spec	33	47.2121	4.3500	37.000	56.000		
<u>FO-2</u>	Reg	173	49.2717	4.2973	37.000	58.000	.4021	.5267
	Spec	33	48.7576	4.1081	40.000	57.000		
<u>PAC-1</u>	Reg	173	45.5607	5.0259	33.000	57.000	2.2815	.1325
	Spec	33	46.9697	4.2388	37.000	56.000		
<u>PAC-2</u>	Reg	173	46.4277	5.4476	33.000	58.000	3.8401	.0514
	Spec	33	48.4242	4.8864	39.000	60.000		
<u>PA-1</u>	Reg	173	34.1908	3.0277	25.000	40.000	.0955	.7577
	Spec	33	34.3636	2.4599	28.000	39.000		
<u>PA-2</u>	Reg	173	34.0578	3.3406	24.000	41.000	3.2850	.0714
	Spec	33	35.1818	2.8224	29.000	41.000		

* Probabilities significant at the .05 alpha level

Factor Key:

ER Emotional Resilience
FO Flexibility/Openness
PAC Perceptual Acuity
PA Personal Autonomy

1 Pretest
2 Posttest

Group Key:

Reg Regular Education
Spec Special Education

Table 28
ANOVA Pretest/Posttest Factor Means Comparison by Major
Cultural Diversity Awareness Inventory

Scale	Group	N	Mean	StdDev	Min	Max	F-Value	F Sign
<u>SR-1</u>	Reg	173	1.2479	.6193	.3800	3.5400	.4074	.5240
	Spec	33	1.1745	.5195	.5300	2.5000		
<u>SR-2</u>	Reg	173	1.2912	.5713	.3800	3.0200	2.6895	.1026
	Spec	33	1.1142	.5492	.5300	2.8800		
<u>DISC-1</u>	Reg	173	7.1569	1.6674	3.5300	10.200	.1014	.7504
	Spec	33	7.2358	1.4374	4.0800	9.5800		
<u>DISC-2</u>	Reg	173	1.1373	1.4130	3.3000	10.200	2.0623	.1525
	Spec	33	7.5276	1.5214	4.0800	10.200		
<u>ACCD-1</u>	Reg	173	3.0809	.9761	1.5400	5.5800	3.4051	.0664
	Spec	33	2.7461	.8351	1.5400	5.6200		
<u>ACCD-2</u>	Reg	173	2.9350	.9445	1.5400	5.000	2.9690	.0864
	Spec	33	2.6345	.7603	1.5400	4.5400		
<u>ADAP-1</u>	Reg	173	5.6929	1.0064	3.3200	8.0200	.1459	.7029
	Spec	33	5.6224	.7544	4.0000	7.3800		
<u>ADAP-2</u>	Reg	173	5.6391	1.0226	3.1400	8.0200	.0236	.8781
	Spec	33	5.6688	.9856	3.2200	7.6000		

* Probabilities significant at the .05 alpha level

Factor Key:

SR Sense of Responsibility
DISC Discomfort with Different Cultures
ACCD Accommodate Differences
ADAP Adaptation is Child's Responsibility

1 Pretest
2 Posttest

Group Key:

Reg Regular Education
Spec Special Education

Table 29
ANOVA Pretest/Posttest Factor Means Comparison by Major
Bogardus Social Distance Scale

Scale	Group	N	Mean	StdDev	Min	Max	F-Value	F Sign
<u>RACE-1</u>	Reg	173	2.5459	.6928	.3822	3.5869	.0001	.9922
	Spec	33	2.5472	.7024	.3822	3.6062		
<u>RACE-2</u>	Reg	173	2.6007	.7528	.3822	3.5869	.0952	.7580
	Spec	33	2.6456	.8354	.3822	3.5869		
<u>REL-1</u>	Reg	173	2.2956	.6169	.6703	3.5714	.4535	.5014
	Spec	33	2.2171	.5964	.8022	3.0989		
<u>REL-2</u>	Reg	173	2.3183	.6729	.6703	3.5714	.0394	.8429
	Spec	33	2.2930	.6527	.8022	3.4066		
<u>POLC-1</u>	Reg	173	2.0508	.5394	.4286	3.5714	1.1056	.2943
	Spec	33	1.9421	.5688	.4643	2.7857		
<u>POLC-2</u>	Reg	173	2.1105	.5618	.4821	3.5714	.0851	.7708
	Spec	33	2.0785	.6536	.4464	2.9464		
<u>HAND-1</u>	Reg	173	2.4208	.6495	.2500	3.3714	.5058	.4778
	Spec	33	2.3315	.7184	.2500	3.3214		
<u>HAND-2</u>	Reg	173	2.4340	.7180	.2500	3.5714	.1462	.7026
	Spec	33	2.4870	.7902	.2500	3.4881		
<u>AGE-1</u>	Reg	173	2.1583	.5680	.1667	3.5714	.4033	.5261
	Spec	33	2.0880	.6543	.0000	2.9048		
<u>AGE-2</u>	Reg	173	2.1554	.6046	.1429	3.0714	.0015	.9690
	Spec	33	2.1508	.7058	.5238	2.9048		
<u>SEXP-1</u>	Reg	173	2.1526	.4662	.2500	3.3214	.4429	.5065
	Spec	33	2.0920	.5432	.5357	2.8929		
<u>SEXP-2</u>	Reg	173	2.1573	.5553	.2500	3.5714	.2242	.6363
	Spec	33	2.2067	.5151	.8929	2.8214		

* Probabilities significant at the .05 alpha level

Group Key:

Reg Regular Education
Spec Special Education

Association. At the onset of the study, significant relationships were found within the groups by association with people of diversity for the Cross Cultural Adaptability Inventory (Table 30) and the Cultural Diversity Awareness Inventory (Table 31). No significant differences were found for the Bogardus Social Distance Scale pretest (Table 32). The Cross Cultural Adaptability factor Emotional Resilience (ER) yielded an F probability of .0000 for the pretest and .0074 for the posttest; the factor Perceptual Acuity (PAC) yielded an F probability of .0048 for the pretest only (Table 30). The frequently associate group consistently had a higher mean score across the four factors for the pretest, except for factor Flexibility/Openness (FO), but these were significantly higher for only the factors Emotional Resilience (ER) and Perceptual Acuity (PAC).

On the CCAI posttest, the frequently associate group retained a higher mean score for only two factors: Emotional Resilience (ER) and Perceptual Acuity (PAC); the occasionally associate group had a higher mean for the factors Flexibility/Openness (FO) and Personal Autonomy (PA). The posttest mean scores for both the frequently associate and occasionally associate groups increased across all four Cross Cultural Adaptability factors, except for the posttest factor Personal Autonomy (PA) for the frequently associate group; significantly higher differences were reported for the pretest and posttest factors Emotional Resilience (ER) and the pretest factor Perceptual Acuity (PAC). Similarly to earlier reported data for the Cross Cultural Adaptability Profiles, the strongest cross-cultural adaptability skill remained Personal Autonomy (PA), and the weakest remained Flexibility/Openness (FO).

At the pretest and posttest of the study, significant relationships were found within the groups by association with people of diversity for the Cultural Diversity Awareness Inventory (Table 31). The factor for Sense of Responsibility (SR) yielded an F probability of .0450 for the pretest and .0019 for the posttest; the factor Discomfort with Different Cultures (DISC) yielded an F probability of .0041 for the posttest only; and the factor Adaptation for Differences is Child's Responsibility (ADAP) yielded an F probability of .0139 for the pretest and .0000* for the posttest (Table 31). It is important to note that on the Cultural Awareness Diversity Inventory that the factors Sense of Responsibility (SR) and Accommodate Differences (ACCD) report the lower mean score as being the more positive, whereas the factors Discomfort with Different Cultures (DISC) and Adaptation for Differences is Child's Responsibility (ADAP) report the higher mean score as being the more positive. The pretest and posttest mean scores were consistently higher on all factors for the frequently associate group (Table 31). These higher means were significantly higher for the frequently associate group for the Sense of Responsibility (SR) pretest and posttest factors, the Discomfort with Different Cultures (DISC) posttest factor, and the Accommodate Difference (ACCD) pretest and posttest factors.

For both groups, the Cultural Diversity Awareness Inventory pretest scores indicate a strong belief in the responsibility of educational settings to provide multicultural education (SR). Additionally, the belief that the educator is responsible for Accommodating Different Cultures (ACCD) was positive (agree), but not as positive as the belief that multicultural education should be provided.

All group mean scores reflected disagree, and not strongly disagree, for the factor Discomfort with Different Cultures (DISC). In addition, all group mean scores reflected disagree, and not strongly disagree, for Adaptation for Differences is Child's Responsibility (ADAP).

The posttest mean scores for the two groups did not all increase in a more positive direction on the four Cultural Diversity Awareness Inventory posttest factors [Table 31]. An increase in positive mean scores for the frequently associate group was on all factors. In contrast, a decrease in positive mean scores for the occasionally associate group was on the factors Sense of Responsibility (SR), Discomfort with Different Cultures (DISC), and Adaptation for Differences is Child's Responsibility (ADAP), whereas the decrease in positive mean scores was on the factor Accommodate Differences (ACCD). For both groups, posttest scores remained indicative of a strong belief in the responsibility of educational settings to provide multicultural education. Additionally, the belief that the educator is responsible for Accommodating Different Cultures (ACCD) was positive (agree), but not as positive as the belief that multicultural education should be provided. All group mean scores continued to reflect disagree, and not strongly disagree, for the factor Discomfort with Different Cultures (DISC). In addition, all group mean scores continued to reflect disagree, and not strongly disagree, for Adaptation of Difference is Child's Responsibility (ADAP).

At the posttest of the study, two significant relationships were found within the groups by association with people of diversity for the Bogardus Social Distance Scale (Table 32). The factor Race (RACE) yielded an F probability of

.0045; and the factor Handicap or Medical Condition (HAND) yielded an F probability of .0166. No one group consistently had a higher mean score on both the pretest and posttest for all factors on the Bogardus Social Distance Scale. The posttest mean scores reflected a decrease in social distance for the frequently associate group on all Bogardus factors with regard to Race (RACE), Religion (REL), Political Creed (POLC), Handicap or Medical Condition (HAND), Age (AGE), and Sex and Sexual Preference (SEXP). The posttest mean scores reflected a decrease in social distance for the occasionally associate group on the Bogardus factors Religion (REL), Political Creed (POLC), and Sex and Sexual Preference (SEXP), and an increase in social distance for the factors Race (RACE), Handicap or Medical Condition (HAND), and Age (AGE). It is important to note that even with the decrease in social distance preference for certain factors, all posttest mean scores continued to remain at the level "having as merely a speaking acquaintance" with regard to social distance preference.

In summary, the frequently associate group consistently had the more positive mean scores across all factors in comparison to the occasionally associate group. The mean scores for the frequently associate group improved across all factors measured. The occasionally associate group had less positive mean scores for the cultural awareness factors and became increasingly more socially distant to people of diverse groups as revealed by the lower mean scores for the Bogardus factor social distance.

Table 30
ANOVA Pretest/Posttest Factor Means Comparison by Association
Cross Cultural Adaptability Inventory

Scale	Group	N	Mean	StdDev	Min	Max	F-Value	F Sign
<u>ER-1</u>	Occa	105	75.2000	6.6150	52.000	91.000	17.6876	.0000*
	Freq	102	79.0098	6.4124	63.000	93.000		
<u>ER-2</u>	Occa	105	76.9400	7.3221	55.000	94.000	7.3011	.0074*
	Freq	102	79.5833	6.7784	66.000	96.000		
<u>FO-1</u>	Occa	105	49.0095	4.0418	38.000	58.000	1.0671	.3028
	Freq	102	48.3725	4.8070	37.000	61.000		
<u>FO-2</u>	Occa	105	49.7500	3.8228	42.000	57.000	3.1878	.0757
	Freq	102	48.7037	4.5616	37.000	58.000		
<u>PAC-1</u>	Occa	105	44.9238	4.9414	33.000	56.000	8.1256	.0048*
	Freq	102	46.8333	4.6885	34.000	57.000		
<u>PAC-2</u>	Occa	105	46.2300	5.5502	33.000	58.000	2.0114	.1576
	Freq	102	47.2870	5.1989	34.000	60.000		
<u>PA-1</u>	Occa	105	34.2476	2.7238	28.000	39.000	.1190	.7305
	Freq	102	34.3922	3.2856	25.000	42.000		
<u>PA-2</u>	Occa	105	34.3600	2.9181	27.000	39.000	.0384	.8447
	Freq	102	34.2685	3.7257	24.000	42.000		

* Probabilities significant at the .05 alpha level

Factor Key:

ER Emotional Resilience
FO Flexibility/Openness
PAC Perceptual Acuity
PA Personal Autonomy

1 Pretest
2 Posttest

Group Key:

Occa Occasionally Associate with Culturally Different
Freq Frequently Associate with Culturally Different

Table 31
ANOVA Pretest/Posttest Factor Means Comparison by Association
Cultural Diversity Awareness Inventory

Scale	Group	N	Mean	StdDev	Min	Max	F-Value	F Sign
<u>SR-1</u>	Occa	105	1.3126	.6104	.3800	2.9200	4.0673	.0450*
	Freq	102	1.1438	.5929	.3800	3.5400		
<u>SR-2</u>	Occa	105	1.3827	.5479	.5300	2.9200	9.8917	.0019*
	Freq	102	1.1382	.5711	.3800	3.0200		
<u>DISC-1</u>	Occa	105	7.0017	1.6886	4.0800	10.200	3.4043	.0665
	Freq	102	7.4136	1.5159	3.5300	10.200		
<u>DISC-2</u>	Occa	105	6.9198	1.5245	3.3000	10.200	8.4249	.0041*
	Freq	102	7.4879	1.2957	4.0800	10.200		
<u>ACCD-1</u>	Occa	105	3.1493	1.0031	1.5400	5.5800	3.1972	.0752
	Freq	102	2.9129	.8941	1.5400	5.6200		
<u>ACCD-2</u>	Occa	105	2.9830	.9483	1.5400	5.0600	2.0310	.1556
	Freq	102	2.8019	.8849	1.5400	5.1000		
<u>ADAP-1</u>	Occa	105	5.5390	.9733	3.3400	7.6900	6.1523	.0139*
	Freq	102	5.8687	.9385	3.3200	8.0200		
<u>ADAP-2</u>	Occa	105	5.3603	.9865	3.1400	7.6900	17.6142	.0000*
	Freq	102	5.9305	.9719	4.0000	8.0200		

* Probabilities significant at the .05 alpha level

Factor Key:

SR Sense of Responsibility
DISC Discomfort with Different Cultures
ACCD Accommodate Differences
ADAP Adaptation is Child's Responsibility

1 Pretest
2 Posttest

Group Key:

Occa Occasionally Associate with Culturally Different
Freq Frequently Associate with Culturally Different

Table 32
ANOVA Pretest/Posttest Factor Means Comparison by Association
Bogardus Social Distance Scale

Scale	Group	N	Mean	StdDev	Min	Max	F-Value	F Sign
<u>RACE-1</u>	Occa	105	2.4830	.7802	.3822	3.6062	2.1737	.1419
	Freq	102	2.6247	.5862	.7722	3.5869		
<u>RACE-2</u>	Occa	105	2.4580	.8256	.3822	3.5869	8.2531	.0045*
	Freq	102	2.7569	.6721	.8301	3.5869		
<u>REL-1</u>	Occa	105	2.2434	.6575	.8022	3.2637	1.3681	.2435
	Freq	102	2.3427	.5579	.6703	3.5714		
<u>REL-2</u>	Occa	105	2.2516	.6841	.7692	3.5714	1.9984	.1590
	Freq	102	2.3825	.6472	.6703	3.5714		
<u>POLC-1</u>	Occa	105	2.0612	.5600	.4286	3.1429	.3466	.5567
	Freq	102	2.0163	.5377	.4643	3.5714		
<u>POLC-2</u>	Occa	105	2.1220	.5656	.5893	3.5714	.0471	.8285
	Freq	102	2.1045	.5926	.4464	3.3214		
<u>HAND-1</u>	Occa	105	2.3550	.7959	.2500	3.4881	1.4847	.2244
	Freq	102	2.4665	.4768	1.3095	3.5714		
<u>HAND-2</u>	Occa	105	2.3207	.8373	.2500	3.5714	5.8369	.0166*
	Freq	102	2.5616	.5826	.6429	3.4881		
<u>AGE-1</u>	Occa	105	2.1642	.5161	.8810	3.0714	.2401	.6247
	Freq	102	2.1246	.6396	.0000	3.5714		
<u>AGE-2</u>	Occa	105	2.1374	.6058	.1429	3.5714	.1482	.7007
	Freq	102	2.1704	.6297	.1667	3.5714		
<u>SEXP-1</u>	Occa	105	2.1711	.3902	.5357	3.3214	.2203	.6393
	Freq	102	2.1394	.5684	.2500	3.2500		
<u>SEXP-2</u>	Occa	105	2.1857	.4751	.5000	3.5714	.0769	.7818
	Freq	102	2.1644	.6199	.2500	3.1429		

* Probabilities significant at the .05 alpha level

Group Key:

Occa Occasionally Associate with Culturally Different
Freq Frequently Associate with Culturally Different

Grade Level. At the onset of the study, significant relationships were found within the groups by expected teaching grade level for the Cross Cultural Adaptability Inventory (Table 33), the Cultural Diversity Awareness Inventory (Table 34), and the Bogardus Social Distance Scale (Table 35). The Cross Cultural Adaptability Inventory factor Flexibility/Openness (FO) yielded an F probability of .0136 for the pretest only (Table 33). The middle school grade level group consistently had the higher mean score across the four factors for both the pretest and posttest, except for the pretest and posttest factor Flexibility/Openness (FO). The posttest mean scores for the three groups increased across all four Cross Cultural Adaptability factors, except for the middle school grade level and the secondary school grade level for the posttest factor Personal Autonomy (PA). Based on the Scheffe test, the only significantly higher mean score was reported between the secondary grade level and the two remaining groups, elementary and middle grade levels, for the pretest factor Flexibility/Openness (FO). Similar to earlier reported data for other Cross Cultural Adaptability Profiles, the strongest cross-cultural adaptability skill remained Personal Autonomy (PA), and the weakest remained Flexibility/Openness (FO).

At the pretest and posttest of the study, significant relationships were found within the groups by expected teaching grade level for the Cultural Diversity Awareness Inventory (Table 34). The factor for Sense of Responsibility (SR) yielded an F probability of .0261 for the pretest only; the factor Discomfort with Different Cultures (DISC) yielded an F probability of .0360 for the posttest only; and the factor Accommodate Differences (ACCD) yielded an F probability

of .0020 for the pretest and .0226 for the posttest (Table 34). It is important to note that on the Cultural Diversity Awareness Inventory the factors Sense of Responsibility (SR) and Accommodate Differences (ACCD) report the lower mean score as the more positive, whereas the factors Discomfort with Different Cultures (DISC) and Adaptation for Differences is Child's Responsibility (ADAP) report the higher mean score as the more positive.

For all three groups, pretest scores indicate a strong belief in the responsibility of educational settings to provide multicultural education (SR). Additionally, the belief that the educator is responsible for accommodating different cultures (ACCD) was positive (agree), but not as positive as the belief that multicultural education should be provided. All group mean scores reflected disagree, and not strongly disagree, for the factor Discomfort with Different cultures (DISC). In addition, all group mean scores reflected disagree, and not strongly disagree, for Adaptation for Differences is Child's Responsibility (ADAP).

The posttest mean scores for all three groups did not increase in a more positive direction on the four Cultural Diversity Awareness factors (Table 34). The only significant differences between the three groups were for the pretest factors Sense of Responsibility (SR) which revealed the elementary group as having the more positive mean score, the posttest factor Discomfort with Different Cultures (DISC) which revealed the middle school group as having the more positive mean score, and the pretest and posttest factor Accommodate Differences (ACCD) which noted the elementary group as having the more positive mean score for the pretest and the middle grade level as having the more positive

mean score for the posttest. For all three groups, posttest scores remained indicative of a strong belief in the responsibility of educational settings to provide multicultural education. Additionally, the belief that the educator is responsible for Accommodating Different Cultures (ACCD) was positive (agree), but not as positive as the belief that multicultural education should be provided. All group mean scores continued to reflect disagree, and not strongly disagree, for the factor Discomfort with Different Cultures (DISC). In addition, all group mean scores continued to reflect disagree, and not strongly disagree, for Adaptation for Difference is Child's Responsibility (ADAP).

At the onset of the study, one significant relationship was found within the groups by expected teaching grade level for the Bogardus Social Distance Scale (Table 35). The factor Sex and Sexual Preference (SEXP) yielded an F probability of .0388 for the pretest only. In contrast to the first two scales, the secondary grade level consistently held a higher mean score across the six factors, except for the posttest factors Religion (REL), Handicap or Medical Condition (HAND), and Age (AGE). The only significantly higher mean score was held by the secondary grade level for the pretest factor Sex and Sexual Preference (SEXP) (Table 35). The posttest mean scores reflected a decrease in social distance for the secondary grade level group for the Bogardus factors Race (RACE), Religion (REL), Handicap or Medical Condition (HAND), and Age (AGE); an obscure increase in social distance for Political Creed (POLC) and Sex and Sexual Preference (SEXP). Additionally, the posttest mean scores reflected a minimal decrease in social distance preference for the elementary grade level group for

all Bogardus factors with regard to Race (RACE), Religion (REL), Political Creed (POLC), Handicap or Medical Condition (HAND), Age (AGE), and Sex and Sexual Preference (SEXP). However, the posttest mean scores did not reveal an increase in social distance for the middle and secondary grade level groups for all Bogardus factors. It is important to note that even with the decrease in social distance preference for certain factors, all posttest mean scores continued to remain at a level "having as merely a speaking acquaintance" with regard to social distance preference.

In summary, the differences based on grade level were slight within the groups. The middle school and elementary groups consistently had the more positive mean scores across the three instrument factors, although not always significantly different. Social distance mean scores were less improved for the secondary level groups, as were the mean scores for the cultural diversity awareness factors.

Table 33
ANOVA Pretest/Posttest Factor Means Comparison by Grade Level
Cross Cultural Adaptability Inventory

Factor	Group	N	Mean	StdDev	Min	Max	F-Value	F Sign	Scheffe
<u>ER-1</u>	Elem	122	76.5082	7.1411	52.000	90.000	1.5287	.2193	
	Midd	18	78.7779	5.6834	65.000	87.000			
	Sec	67	77.9254	6.1553	66.000	93.000			
<u>ER-2</u>	Elem	122	78.4262	6.9519	55.000	96.000	.1376	.8716	
	Midd	18	78.8889	5.6035	70.000	88.000			
	Sec	67	78.0149	7.3392	62.000	95.000			
<u>FO-1</u>	Elem	122	48.2049	4.4386	37.000	60.000	4.3929	.0136*	1/3 2/3
	Midd	18	47.2222	4.4794	37.000	55.000			
	Sec	67	49.8955	4.0830	41.000	61.000			
<u>FO-2</u>	Elem	122	48.8033	4.4807	37.000	58.000	2.0202	.1353	
	Midd	18	48.6111	4.1464	40.000	57.000			
	Sec	67	50.0299	3.6720	40.000	57.000			
<u>PAC-1</u>	Elem	122	45.6066	5.2673	33.000	57.000	2.0798	.1276	
	Midd	18	48.1111	4.8250	37.000	56.000			
	Sec	67	45.7313	4.1908	37.000	54.000			
<u>PAC-2</u>	Elem	122	46.3115	5.5239	33.000	60.000	1.6254	.1994	
	Midd	18	48.6667	5.1678	39.000	57.000			
	Sec	67	46.9104	4.8671	36.000	58.000			
<u>PA-1</u>	Elem	122	34.0984	3.1920	25.000	42.000	1.2086	.3007	
	Midd	18	35.2778	2.8080	28.000	39.000			
	Sec	67	34.3134	2.8080	28.000	39.000			
<u>PA-2</u>	Elem	122	34.1639	3.4935	24.000	42.000	.7200	.4880	
	Midd	18	35.1667	3.0341	30.000	39.000			
	Sec	67	34.2239	3.0936	28.000	40.000			

* Probabilities significant at the .05 alpha level

Factor Key:

ER Emotional Resilience
FO Flexibility/Openness
PAC Perceptual Acuity
PA Personal Autonomy

1 Pretest
2 Posttest

Group Key:

Elem Elementary Grade Level
Midd Middle School Grade Level
Sec Secondary Grade Level

Table 34
ANOVA Pretest/Posttest Factor Means Comparison by Grade Level
Cultural Diversity Awareness Inventory

Scale	Group	N	Mean	StdDev	Min	Max	F-Value	F Sign	Scheffe
<u>SR-1</u>	Elem	122	1.1469	.5917	.3800	3.5400	3.7137	.0261*	1/3
	Midd	18	1.2328	.4656	.5300	2.1900			
	Sec	67	1.3949	.6370	.3800	2.9200			
<u>SR-2</u>	Elem	122	1.1964	.5642	.3800	2.8800	2.7694	.0651	
	Midd	18	1.2211	.4786	.5300	2.2900			
	Sec	67	1.4003	.6177	.5300	3.0200			
<u>DISC-1</u>	Elem	122	7.2427	1.6972	3.5300	10.290	.6288	.5342	
	Midd	18	7.4372	1.1278	6.0400	9.140			
	Sec	67	7.0206	1.6280	4.0800	10.200			
<u>DISC-2</u>	Elem	122	7.3215	1.4093	2.0900	10.200	3.3780	.0360*	2/3
	Midd	18	7.6167	1.2537	6.0100	10.200			
	Sec	67	6.8299	1.05472	3.3000	9.730			
<u>ACCD-1</u>	Elem	122	2.1974	.9347	1.5400	5.6200	6.3928	.0020*	1/3
	Midd	18	2.5944	.0843	1.5000	4.5200			
	Sec	67	3.3290	.9359	1.5400	5.5800			
<u>ACCD-2</u>	Elem	122	2.8274	.9420	1.5400	7.2000	3.8616	.0226*	1/3
	Midd	18	2.5944	.8152	1.5000	4.0800			
	Sec	67	3.1600	.9627	1.5400	5.0600			
<u>ADAP-1</u>	Elem	122	5.6771	1.0251	3.3000	8.0200	.6650	.5154	
	Midd	18	5.9228	.5298	5.2000	6.8500			
	Sec	67	5.6222	.9941	3.3200	7.6900			
<u>ADAP-2</u>	Elem	122	5.6894	1.0253	3.2800	8.0200	.8052	.4484	
	Midd	18	5.5494	.7974	4.2400	7.3200			
	Sec	67	5.4939	1.0537	3.1400	8.0200			

* Probabilities significant at the .05 alpha level

Factor Key:

SR Sense of Responsibility
DISC Discomfort with Different Cultures
ACCD Accommodate Differences
ADAP Adaptation is Child's Responsibility

1 Pretest
2 Posttest

Group Key:

Elem Elementary Grade Level
Midd Middle School Grade Level
Sec Secondary Grade Level

Table 35
ANOVA Pretest/Posttest Factor Means Comparison by Grade Level
Bogardus Social Distance Scale

Scale	Group	N	Mean	StdDev	Min	Max	F-Value	F Sign	Scheffe
<u>RACE-1</u>	Elem	122	2.5392	.6322	.3800	3.6100	1.9981	.1382	
	Mid	18	2.2928	1.1016	.3800	3.1600			
	Sec	67	2.6488	.6255	.3800	3.5900			
<u>RACE-2</u>	Elem	122	2.6189	.7349	.3800	3.5900	.7498	.4738	
	Mid	18	2.3983	1.1377	.3800	3.1600			
	Sec	67	2.6426	.7053	.3800	3.5900			
<u>REL-1</u>	Elem	122	2.2570	.5596	.6700	3.5700	2.5350	.0818	
	Mid	18	2.0806	.8835	.8000	3.1100			
	Sec	67	2.4097	.6102	.8000	3.6500			
<u>REL-2</u>	Elem	122	2.2834	.6618	.0000	3.5700	.4217	.6565	
	Mid	18	2.1806	.8297	.8000	3.0700			
	Sec	67	2.3409	.6651	.8000	3.5700			
<u>POLC-1</u>	Elem	122	1.9862	.5322	.4300	3.0200	1.5853	.2074	
	Mid	18	1.9194	.6023	1.1100	2.6800			
	Sec	67	2.1152	.5401	.4600	3.3200			
<u>POLC-2</u>	Elem	122	2.0839	.5803	.0000	3.5700	1.1129	.3306	
	Mid	18	1.9456	.6318	1.0900	2.7300			
	Sec	67	2.1679	.5905	.4500	3.1400			
<u>HAND-1</u>	Elem	122	2.4066	.5748	.2500	3.4900	2.1800	.1157	
	Mid	18	2.1322	1.0884	.2500	3.3200			
	Sec	67	2.4931	.6348	.2500	3.9900			
<u>HAND-2</u>	Elem	122	2.4876	.6941	.0000	3.4900	2.4376	.0899	
	Mid	18	2.0778	1.0499	.2500	3.1500			
	Sec	67	2.4125	.7195	.2500	3.5700			
<u>AGE-1</u>	Elem	122	2.1181	.6044	.0000	3.3300	1.7939	.1689	
	Mid	18	1.9250	.7350	.6000	2.6400			
	Sec	67	2.2104	.4806	.8800	3.0700			
<u>AGE-2</u>	Elem	122	2.1818	.5899	.1400	3.0700	1.8130	.1658	
	Mid	18	1.8883	.7897	.5200	2.8300			
	Sec	22	2.1646	.6078	.1700	3.0200			
<u>SEXP-1</u>	Elem	122	2.0993	.5007	.2500	3.3200	3.3010	.0388*	2/3
	Mid	18	1.9889	.6284	.5400	2.8200			
	Sec	67	2.2549	.3738	1.1100	2.8200			
<u>SEXP-2</u>	Elem	122	2.1186	.5427	.2500	3.1400	1.4663	.2332	
	Mid	18	2.1711	.4382	1.2900	2.8200			
	Sec	67	2.2637	.6064	.2500	3.5700			

* Probabilities significant at the .05 alpha level

Group Key:

Elem Elementary Grade Level
Mid Middle School Grade Level
Sec Secondary Grade Level

Research Question (3)

The third research question which guided this study stated:

Do field-based seminars focusing on critical issues of multicultural education effect change of attitudes toward diversity of preservice teachers enrolled in the first of two required teacher education field-based seminars when compared to preservice teachers not enrolled in the field-based seminars as measured by the Cross Cultural Adaptability Inventory, the Cultural Diversity Awareness Inventory, and the Bogardus Social Distance Scale?

At the end of the study, analysis of variance (ANOVA) comparisons reported significant differences for factors on the Cross Cultural Adaptability Inventory (Table 36), the Cultural Diversity Awareness Inventory (Table 37), and the Bogardus Social Distance Scale (Table 38). The statistical procedure analysis of variance (ANOVA) revealed three Cross Cultural Adaptability Inventory factors to be significantly different when comparing the control and experimental groups (Table 36). At the alpha .05 level of confidence, the factor Emotional Resilience (ER) yielded an F Probability of .0032, the factor Flexibility/Openness (FO) yielded an F Probability of .0087, and the factor Perceptual Acuity (PAC) yielded an F Probability of .0012. The experimental group had the significantly higher mean score for these three factors. Additionally, the experimental group had increased posttest mean scores for all four factors, whereas the control group's posttest mean scores remained constant.

The statistical procedure analysis of variance (ANOVA) reported three Cultural Diversity Awareness Inventory factors to be significantly different when comparing the control and experimental groups (Table 37). At the .05 alpha level of confidence, the factor Sense of Responsibility (SR) yielded an F Probability of

.0046, the factor Discomfort with Different Cultures (DISC) yielded an F Probability of .0473, and the factor Accommodate Differences (ACCD) yielded an F Probability of .0001. The experimental group had the significantly more positive mean scores for these three factors. Additionally, the experimental group had increased posttest mean scores for two of the four factors, Discomfort with Different Cultures (DISC) and Accommodate Differences (ACCD), whereas the control group's posttest mean scores remained constant except for a slight positive increase on the factor Accommodate Differences (ACCD).

The statistical procedure analysis of variance (ANOVA) reported four of the six Bogardus Social Distance Scale posttest factors to be significantly different when comparing the control and experimental groups (Table 38). At the .05 alpha level of confidence, the factor Race (RACE) yielded an F Probability of .0001, the factor Religion (REL) yielded an F Probability of .0039, the factor Handicap or Medical Condition (HAND) yielded an F Probability of .0001, and the factor Age (AGE) yielded an F Probability of .0000. The experimental group had the significantly higher mean score for these four factors. Additionally, the experimental group had increased posttest mean scores for all six of the factors Race (RACE), Religion (REL), Political Creed (POLC), Handicap or Medical Condition (HAND), Age (AGE), and Sex and Sexual Preference (SEXP), whereas the control group's posttest mean scores remained constant.

Because at the onset of the study, the experimental group generally had the higher mean scores across the three pretest instruments Cross Cultural Adaptability Inventory, Cultural Diversity Awareness Inventory, and the Bogardus

Social Distance Scale analysis of covariance (ANCOVA) was applied to adjust for any preexisting onset differences using the pretest as a covariate to determine pretest-posttest gains for the two groups. At the end of the study, analysis of covariance (ANCOVA) comparisons reported significant differences for three factors on the Cross Cultural Adaptability Inventory (Table 39), one factor on the Cultural Diversity Awareness Inventory (Table 40), and one factor on the Bogardus Social Distance Scale (Table 41).

The ANCOVA found significant differences for the factors Emotional Resilience (ER), Flexibility/Openness (FO), and Perceptual Acuity (PAC) on the Cross Cultural Adaptability Inventory (Table 39). At the .05 alpha level of confidence, the Emotional Resilience (ER) factor reported a significant difference with an F probability of .005. The experimental group had a significantly higher mean score than the control group for the factor Emotional Resilience (ER). At the .05 alpha level of confidence, the Flexibility/Openness (FO) factor reported a significant difference with an F probability of .020. The experimental group had a significantly higher mean score than the control group for the factor Flexibility/Openness (FO). At the .05 alpha level of confidence, the Perceptual Acuity (PAC) factor reported a significant difference with an F probability of .004. The experimental group had a significantly higher mean score than the control group for the factor Perceptual Acuity (PAC). There was no reported level of significance for the factor Personal Autonomy (PA). It should be noted that at the onset, the experimental group consistently had the higher mean score for the Cross Cultural Adaptability Inventory.

Based on the ANCOVA statistical comparisons, the attitudes toward diversity as related to cross-cultural adaptability of preservice teachers (experimental group) enrolled in a field-based seminar addressing issues of cultural diversity are significantly different from the attitudes of education students (control group) not enrolled in the field-based seminar. The adjusted posttest means indicate the strongest cross-cultural adaptability skill as Personal Autonomy (PA). Perceptual Acuity (PAC) and Emotional Resilience (ER) plot very close to the Personal Autonomy (PA) position on the Cross Cultural Adaptability Inventory profile (Appendix F). The weakest cross-cultural adaptability skill was identified as the factor Flexibility/Openness (FO) (Appendix F). In comparison to the normed population for the inventory, both groups fell relatively even with the norm group for the factors Emotional Resilience (ER), Perceptual Acuity (PAC), and Personal Autonomy (PA). In contrast, both groups fell far below the norm mean score of 66.92 for the factor Flexibility/Openness (FO) (Figure 1).

The results of the ANCOVA and ANOVA comparisons report significant differences for three of the four Cross Cultural Adaptability Inventory factors. The data indicate differentiated attitudes toward diversity in relation to the measure for cross-cultural adaptability, specifically for the factors Emotional Resilience (ER), Flexibility/Openness (FO), and Perceptual Acuity (PAC). The posttest attitudes of the preservice teachers (experimental group) enrolled in the field-based seminar focusing on issues of diversity were significantly more positive than the attitudes of the preservice teachers (control group) who were not enrolled in the field-based seminar.

The Cultural Diversity Awareness Inventory yielded significant difference for one of the four factors (Table 40). The Accommodate Differences (ACCD) factor reported a significant difference at the .05 alpha level of confidence with an F probability of .013. The experimental group had a significantly more positive mean score than the control group for the factor Accommodate Differences (ACCD). There were no reported levels of significance for the factors Sense of Responsibility (SR), Discomfort with Different Cultures (DISC), or Adaptation for Differences is Child's Responsibility (ADAP). It should be noted that at the onset, the experimental group consistently had the more positive mean scores. In using ANCOVA, these preexisting differences were adjusted for by using the pretest as a covariate to determine pretest-posttest gains for the two groups.

The results of the ANCOVA comparisons report significant differences for one of the four Cultural Diversity Awareness Inventory factors, whereas the results of the ANOVA comparisons report significant differences for three of the four Cross Cultural Adaptability Inventory factors. The data indicate differentiated attitudes toward diversity in relation to the measure for cultural diversity awareness, but not equally on the two statistical comparisons. Considering the ANCOVA results that adjusted for preexisting differences not controlled for at the onset, the posttest attitudes of the preservice teachers enrolled in the field-based seminar focusing on issues of diversity were not significantly more positive than the attitudes of the preservice teachers who were not enrolled in the field-based seminar. Although the ANOVA comparisons report the posttest attitudes of the preservice teachers (experimental group) enrolled in the field-based seminar

focusing on issues of diversity to be significantly more positive than the attitudes of the preservice teachers (control group) who were not enrolled in the field-based seminar, the researcher can not report significant differences between the control and experimental groups based on the use of the Cultural Diversity Awareness Inventory measures as compared by ANCOVA.

The Bogardus Social Distance Scale yielded a significant ANCOVA F probability for one of the six factors (Table 41). The Age (AGE) factor reports a significant difference at the .05 alpha level of confidence with an F probability of .019. The experimental group had a significantly higher mean score (least social distance preference) than the control group for the factor Age (AGE). There were no reported levels of significance for the factors Race (RACE), Religion (REL), Political Creed (POLC), Handicap or Medical Condition (HAND), or Sex and Sexual Preference (SEXP).

Based on the ANCOVA statistical comparisons, the attitudes toward diversity as related to social distance preference of preservice teachers enrolled in a field-based seminar addressing issues of cultural diversity are not significantly different from the attitudes toward diversity of education students not enrolled in the field-based seminar; the only exception is with regard to diversity of age groups. The experimental group reflected the least social distance to interacting with people of different age groups.

The results of the ANOVA comparisons report significant differences for four of the six Bogardus Social Distance Scale factors, whereas the results of the ANCOVA comparisons report significant differences for only one of the six

Bogardus Social Distance Scale factors. The data indicate differentiated attitudes toward diversity in relation to the measure for social distance preference, but not equally on the two statistical comparisons.

Based on the ANCOVA statistical comparisons, the attitudes toward diversity as related to cultural diversity awareness of preservice teachers (experimental group) enrolled in a field-based seminar addressing issues of cultural diversity are not significantly different from the attitudes toward diversity of education students (control group) not enrolled in the field-based seminar; the only exception is with regard to diversity of accommodating for differences. The experimental group reflects a more positive attitude to Accommodate Differences (ACCD).

However, in response to question 3 and considering the ANOVA results, the posttest attitudes of the preservice teachers enrolled in the field-based seminar focusing on issues of diversity are significantly more positive than the attitudes of the preservice teachers who were not enrolled in the field-based seminar. In contrast, considering the ANCOVA results that adjusted for preexisting differences not controlled for at the onset, the posttest attitudes of the preservice teachers enrolled in the field-based seminar focusing on issues of diversity are not significantly more positive than the attitudes of the preservice teachers who were not enrolled in the field-based seminar.

Additionally important to note is the fact that the Scheffe test, as reported by the ANOVA data collected, reveals significant differences for the Cross Cultural Adaptability Inventory posttest factors Emotional Resilience (ER),

Flexibility/Openness (FO), and Perceptual Acuity (PAC) between the mean scores for students assigned to instructor 3 and students assigned to the control group (Table 15). Furthermore, a significant difference was also reported between the posttest mean scores for students assigned to instructor 4 and students assigned to the control group for factors Flexibility/Openness (FO) and Perceptual Acuity (PAC). For the factor Perceptual Acuity (PAC), a significant difference was also reported between the students assigned to the control group and students assigned to the four seminar instructors. The control group, not assigned to a seminar instructor, had the lower posttest mean score across all four factors.

Table 36

ANOVA Pretest/Posttest Factor Means Comparison by Group
Cross Cultural Adaptability Inventory

Factor	Group	N	Mean	StdDev	Min	Max	F-Value	F Sign
<u>ER-1</u>	C	60	76.0333 5	.9403	66.000	88.000	1.9822	.1607
	E	148	77.4865 7	.0407	52.000	93.000		
<u>ER-2</u>	C	60	76.0333 5	.9403	65.000	88.000	8.8913	.0032*
	E	148	79.2365 7	.4078	55.000	96.000		
<u>FO-1</u>	C	60	48.0000 4	.7941	37.000	55.000	2.0130	.1575
	E	148	48.9595 4	.2585	37.000	61.000		
<u>FO-2</u>	C	60	48.0000 4	.7941	37.000	55.000	7.0122	.0087*
	E	148	49.6959 3	.9134	40.000	58.000		
<u>PAC-1</u>	C	60	44.9000 5	.6888	33.000	56.000	3.0228	.0836
	E	148	46.2027 4	.5385	33.000	57.000		
<u>PAC-2</u>	C	60	44.9000 5	.6888	33.000	56.000	10.7538	.0012*
	E	148	47.5405 5	.0795	36.000	60.000		
<u>PA-1</u>	C	60	34.2667 3	.9224	25.000	42.000	.0065	.9358
	E	148	34.3041 2	.5864	28.000	40.000		
<u>PA-2</u>	C	60	34.2667 3	.9224	25.000	42.000	.0157	.9005
	E	148	34.3311 3	.1089	24.000	41.000		

* Probabilities significant at the .05 alpha level

Factor Key:

ER Emotional Resilience
 FO Flexibility/Openness
 PAC Perceptual Acuity
 PA Personal Autonomy

1 Pretest
 2 Posttest

Group Key:

C Control Group/No Seminar + No Field Placement
 E Experimental Group/ENC Seminar + Non-Culturally Diverse Field Placement
 EC Seminar + Culturally Diverse Field Placement

Table 37
ANOVA Pretest/Posttest Factor Means Comparison by Group
Cultural Diversity Awareness Inventory

Scale	Group	N	Mean	StdDev	Min	Max	F-Value	F Sign
<u>SR-1</u>	C	60	1.4310	.6849	.5300	2.9200	9.7716	.0020*
	E	148	1.1476	.5510	.3800	3.5400		
<u>SR-2</u>	C	60	1.4310	.6849	.5300	2.9200	8.1890	.0046*
	E	148	1.1847	.5048	.3800	3.0200		
<u>DISC-1</u>	C	60	6.9050	1.7580	4.0800	10.200	2.5621	.1110
	E	148	7.3026	1.5658	3.5300	10.200		
<u>DISC-2</u>	C	60	6.9050	1.7580	4.0800	10.200	3.9840	.0473*
	E	148	7.3403	1.2621	3.3000	10.200		
<u>ACCD-1</u>	C	60	3.2793	1.0309	1.5400	5.1000	5.9655	.0154*
	E	148	2.9261	.9082	1.5400	5.6200		
<u>ACCD-2</u>	C	60	3.2633	1.0461	1.5400	5.1000	14.9648	.0001*
	E	148	2.7372	.8171	1.5400	5.0800		
<u>ADAP-1</u>	C	60	5.6317	1.0605	3.3400	8.0200	.3422	.5592
	E	148	5.7189	.9368	3.3200	7.6900		
<u>ADAP-2</u>	C	60	5.6317	1.0605	3.3400	8.0200	.0494	.8244
	E	148	5.6664	1.0030	3.1400	8.0200		

* Probabilities significant at the .05 alpha level

Factor Key:

SR Sense of Responsibility
DISC Discomfort with Different Cultures
ACCD Accommodate Differences
ADAP Adaptation is Child's Responsibility

1 Pretest
2 Posttest

Group Key:

C Control Group/No Seminar + No Field Placement
E Experimental Group/ENC Seminar + Non-Culturally Diverse Field Placement
EC Seminar + Culturally Diverse Field Placement

*SR and ACCD: the lower mean score is the more positive

*DISC and ADAP: the higher mean score is the more positive

Table 38
ANOVA Pretest/Posttest Factor Means Comparison by Group
Bogardus Social Distance Scale

Scale	Group	N	Mean	StdDev	Min	Max	F-Value	F Sign
<u>RACE-1</u>	C	60	2.2869	.9944	.3822	3.1583	13.1087	.0004*
	E	148	2.6595	.4867	.7772	3.6062		
<u>RACE-2</u>	C	60	2.2869	.9944	.3822	3.1583	16.5900	.0001*
	E	148	2.7455	.6013	.8571	3.5869		
<u>REL-1</u>	C	60	2.1110	.7812	.6703	3.1429	1.2910	.0075*
	E	148	2.3603	.5147	1.0330	3.5714		
<u>REL-2</u>	C	60	2.1110	.7812	.6703	3.1429	8.5425	.0039*
	E	148	2.4043	.5965	.7692	3.5714		
<u>POLC-1</u>	C	60	2.0738	.6152	.9107	3.1429	.2895	.5911
	E	148	2.0286	.5202	.4286	3.5714		
<u>POLC-2</u>	C	60	2.0738	.6152	.9107	3.1429	.3853	.5355
	E	148	2.1289	.5640	.4464	3.5714		
<u>HAND-1</u>	C	60	2.1464	.8862	.2500	3.1429	14.3793	.0002*
	E	148	2.5162	.5038	1.1429	3.5714		
<u>HAND-2</u>	C	60	2.1464	.8862	.2500	3.1429	15.3383	.0001*
	E	148	2.5672	.6110	.6429	3.5714		
<u>AGE-1</u>	C	60	1.8722	.6665	.7381	3.0714	20.8305	.0000*
	E	148	2.2584	.4999	.0000	3.5714		
<u>AGE-2</u>	C	60	1.8722	.6665	.7381	3.0714	19.2013	.0000*
	E	148	2.2690	.5587	.1429	3.0714		
<u>SEXP-1</u>	C	60	2.0940	.4717	.8214	3.1429	1.2195	.2707
	E	148	2.1762	.4914	.2500	3.3214		
<u>SEXP-2</u>	C	60	2.0940	.4717	.8214	3.1429	1.7917	.1822
	E	148	2.2073	.5821	.2500	3.5714		

* Probabilities significant at the .05 alpha level

Factor Key:

RACE Race/Ethnicity
REL Religion
POLC Political Creed
HAND Handicap or Medical Condition
AGE Age
SEXP Sex/Gender and Preference

1 Pretest
2 Posttest

Group Key:

C Control Group/No Seminar + No Field Placement
E Experimental Group/ENC Seminar + Non-Culturally Diverse Field Placement
EC Seminar + Culturally Diverse Field Placement

Table 39
ANCOVA Adjusted Posttest Factor Means Comparison by Group
Cross Cultural Adaptability Inventory

Scale	Group	N	Mean	Adj Mean	F-Value	F Sign
<u>ER</u>	C	60	76.03	76.81	8.189	.005*
	E	148	79.28	78.96		
<u>FO</u>	C	60	48.00	48.44	5.476	.020*
	E	148	49.70	49.52		
<u>PAC</u>	C	60	44.90	45.70	8.398	.004*
	E	148	47.50	47.50		
<u>PA</u>	C	60	34.27	34.27	.010	.920
	E	148	34.32	34.31		

* Probabilities significant at the .05 alpha level

Factor Key:

ER Emotional Resilience
FO Flexibility/Openness
PAC Perceptual Acuity
PA Personal Autonomy

1 Pretest
2 Posttest

Group Key:

C Control Group/No Seminar + No Field
E Experimental Group/ENC Seminar + Non-Culturally Diverse Field Placement
EC Seminar + Culturally Diverse Field Placement

Table 40
ANCOVA Adjusted Posttest Factor Means Comparison by Group
Cultural Diversity Awareness Inventory

Scale	Group	N	Mean	Adj Mean	F-Value	F Sign
<u>SR</u>	C	60	1.44	1.31	1.045	.308
	E	148	1.19	1.24		
<u>DISC</u>	C	60	6.90	7.07	1.140	.287
	E	148	7.32	7.25		
<u>ACCD</u>	C	60	3.27	3.11	6.341	.013*
	E	148	2.76	2.83		
<u>ADAP</u>	C	60	5.62	5.65	.050	.823
	E	148	5.63	5.62		

* Probabilities significant at the .05 alpha level

Factor Key:

SR Sense of Responsibility—belief that there does exist a sense of responsibility to provide multicultural education in educational settings
DISC Discomfort with Different Cultures—discomfort of interaction with different cultures
ACCD Accommodate Differences—belief that educators must accommodate different cultures in their program
ADAP Adaptation is Child's Responsibility—belief that it is the child's own responsibility to make needed adaptations for cultural adjustment

1 Pretest
2 Posttest

Group Key:

C Control Group/No Seminar + No Field
E Experimental Group/ENC Seminar + Non-Culturally Diverse Field Placement
EC Seminar + Culturally Diverse Field Placement

Table 41
ANCOVA Adjusted Posttest Factor Means Comparison by Group
Bogardus Social Distance Scale

Scale	Group	N	Mean	Adj Mean	F-Value	F Sign
<u>RACE</u>	C	60	2.28	2.53	2.625	.107
	E	148	2.74	2.64		
<u>REL</u>	C	60	2.11	2.25	.581	.447
	E	148	2.37	2.31		
<u>POLC</u>	C	60	2.07	2.04	1.080	3.00
	E	148	2.11	2.12		
<u>HAND</u>	C	60	2.15	2.38	1.007	.317
	E	148	2.54	2.45		
<u>AGE</u>	C	60	1.87	2.01	5.574	.019*
	E	148	2.27	2.21		
<u>SEXP</u>	C	60	2.10	2.12	.809	.369
	E	148	2.20	2.19		

* Probabilities significant at the .05 alpha level

Factor Key:

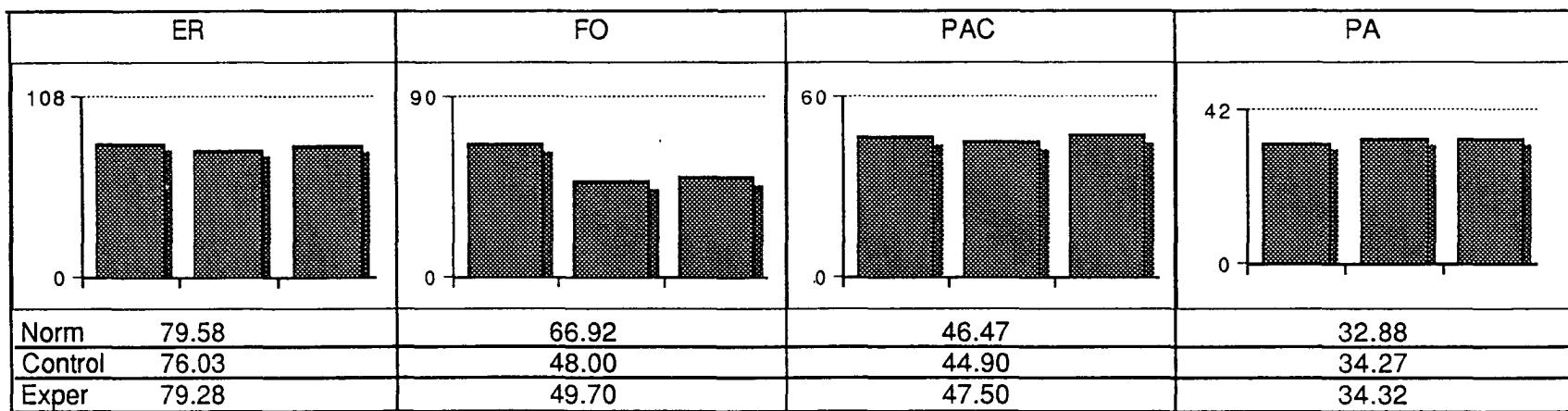
RACE Race/Ethnicity
REL Religion
POLC Political Creed
HAND Handicap or Medical Condition
AGE Age
SEXP Sex/Gender and Preference

1 Pretest
2 Posttest

Group Key:

C Control Group-No Seminar + No Field Placement
E Experimental Groups Combined
ENC Group-Seminar + Non-Culturally Diverse Field Placement
EC Group -Seminar + Culturally Diverse Field Placement

Figure 1
 ANCOVA Posttest Flexibility/Openness (FO) Factor Means Comparison by Group
 and Norm Population



Research Question (4)

The fourth research question which guided this study stated:

Do culturally diverse field placements effect change of attitudes toward diversity of preservice teachers enrolled in the first of two required teacher education field-based seminars when compared to preservice teachers placed in non-culturally diverse field settings as measured by the Cross Cultural Adaptability Inventory, the Cultural Diversity Awareness Inventory, and the Bogardus Social Distance Scale?

Experimental Group 1 - EXCEL I Seminar + Non-Culturally Diverse Field Placement [predominantly white]; and

Experimental Group 2 - EXCEL I Seminar + Culturally Diverse Field Placement [predominantly African American].

Analysis of variance (ANOVA) reported three significant posttest differences for the Cross Cultural Adaptability Inventory factors Emotional Resilience (ER), Flexibility/Openness (FO), Perceptual Acuity (PAC), or Personal Autonomy (PA) (Table 42). However, the Scheffe test earmarked these significant differences between the control group and one or both of the experimental groups, and not between the two experimental groups. Based on the ANOVA statistical comparisons, the attitudes toward diversity as related to cross-cultural adaptability of preservice teachers (experimental group 1) enrolled in the first of two required teacher education field-based seminars addressing issues of cultural diversity and assigned to a non-culturally diverse field placement (predominantly white) are not differentiated from preservice teachers (experimental group 2) enrolled in the first of two required teacher education field-based seminars addressing issues of cultural diversity and assigned to a culturally diverse field placement (predominantly African American).

Similarly, ANOVA found two significant posttest differences for the Cultural Diversity Awareness Inventory factors Sense of Responsibility (SR) and Accommodate Differences (ACCD) (Table 43). Although these two factors indicated significant differences between the two experimental groups on the pretest, the Scheffe test earmarked the significant differences on the posttest between the control group and the experimental groups, and not between the two experimental groups. Based on the ANOVA statistical comparisons, the attitudes toward diversity as related to cultural diversity awareness of preservice teachers (experimental group 1) enrolled in the first of two required teacher education field-based seminars addressing issues of cultural diversity and assigned to a non-culturally diverse field placement (predominantly white) are not differentiated from preservice teachers (experimental group 2) enrolled in the first of two required teacher education field-based seminars addressing issues of cultural diversity and assigned to a culturally diverse field placement (predominantly African American).

Additionally, ANOVA reported four significant posttest differences for the Bogardus Social Distance Scale factors Race (RACE), Religion (REL), Political Creed (POLC), Handicap or Medical Condition (HAND), Age (AGE), or Sex and Sexual Preference (SEXP) (Table 44). As reported on the pretest, the Scheffe test earmarked these significant differences between the control group and the experimental groups, and not between the two experimental groups. Based on the ANOVA statistical comparisons, the attitudes toward diversity as related to social distance preference of preservice teachers (experimental group 1) enrolled

in the first of two required teacher education field-based seminars addressing issues of cultural diversity and assigned to a non-culturally diverse field placement (predominantly white) are not differentiated from preservice teachers (experimental group 2) enrolled in the first of two required teacher education field-based seminars addressing issues of cultural diversity and assigned to a culturally diverse field placement (predominantly African American).

At the end of the study, the ANCOVA comparisons of the two experimental groups reported no significant differences for the Cross Cultural Adaptability Inventory (Table 45), the Cultural Diversity Awareness Inventory (Table 46), and the Bogardus Social Distance Scale (Table 47). There were no reported levels of significant ANCOVA differences for the Cross Cultural Adaptability Inventory factors Emotional Resilience (ER), Flexibility/Openness (FO), Perceptual Acuity (PAC), or Personal Autonomy (PA) (Table 45). Based on the ANCOVA statistical comparisons, the attitudes toward diversity as related to cross-cultural adaptability of preservice teachers (experimental group 1) enrolled in the first of two required teacher education field-based seminars addressing issues of cultural diversity and assigned to a non-culturally diverse field placement (predominantly white) are not differentiated from preservice teachers (experimental group 2) enrolled in the first of two required teacher education field-based seminars addressing issues of cultural diversity and assigned to a culturally diverse field placement (predominantly African American). Although no differences are statistically significant, it is noted that the experimental group (EC) assigned to culturally diverse field settings consistently had the higher mean score for all four

Cross Cultural Adaptability Inventory factors. The weakest cross-cultural adaptability skill was identified as the factor Flexibility/Openness (FO) [Appendix F]. In comparison to the normed population for the inventory, both groups fall relatively even with the norm group for the factors Emotional Resilience (ER), Perceptual Acuity (PAC), and Personal Autonomy (PA). In contrast, both groups fall far below the norm mean score of 66.92 for the factor Flexibility/Openness (FO) (Figure 2).

There were no reported levels of significant ANCOVA differences for the Cultural Diversity Awareness Inventory factors Sense of Responsibility (SR), Discomfort with Different Cultures (DISC), Accommodate Differences (ACCD), or Adaptation for Difference is Child's Responsibility (ADAP) (Table 46). Based on the ANCOVA statistical comparisons, the attitudes toward diversity as related to cultural diversity awareness of preservice teachers (experimental group 1) enrolled in the first of two required teacher education field-based seminars addressing issues of cultural diversity and assigned to a non-culturally diverse field placement (predominantly white) are not differentiated from preservice teachers (experimental group 2) enrolled in the first of two required teacher education field-based seminars addressing issues of cultural diversity and assigned to a culturally diverse field placement (predominantly African American). Although no differences are statistically significant, it is noted that the experimental group (ENC) assigned to non-culturally diverse field settings had the higher mean scores for all four Cross Cultural Adaptability Inventory factors. Conversely, EC had the higher posttest mean scores on the Cross Cultural

Adaptability Inventory.

There were no reported levels of significant differences [ANCOVA] for the Bogardus factors Race (RACE), Religion (REL), Political Creed (POLC), Handicap or Medical Condition (HAND), Age (AGE), or Sex and Sexual Preference (SEXP) (Table 47). Based on the ANCOVA statistical comparisons, the attitudes toward diversity as related to social distance preference of preservice teachers (experimental group 1) enrolled in the first of two required teacher education field-based seminars addressing issues of cultural diversity and assigned to a non-culturally diverse field placement (predominantly white) are not differentiated from preservice teachers (experimental group 2) enrolled in the first of two required teacher education field-based seminars addressing issues of cultural diversity and assigned to a culturally diverse field placement (predominantly African American). Although no differences were statistically significant, it is noted that neither the experimental group (ENC) assigned to non-culturally diverse field settings nor the experimental group (EC) assigned to a culturally diverse field setting consistently had the more positive mean scores for any of the six Bogardus Social Distance Scale factors. Conversely, EC had the higher posttest mean scores on the Cross Cultural Adaptability Inventory and ENC had the more positive mean scores on the Cultural Diversity Awareness Inventory.

Table 42
ANOVA Pretest/Posttest Factor Means Comparison by Placement
Cross Cultural Adaptability Inventory

Factor	Group	N	Mean	StdDev	Min	Max	F-Value	F Sign	Scheffe
<u>ER-1</u>	C	60	76.0333	5.9403	66.000	88.000	1.5141	.2225	
	ENC	95	77.0632	7.4188	52.000	91.000			
	EC	53	78.2453	6.3029	65.000	93.000			
<u>ER-2</u>	C	60	76.0333	5.9403	65.000	88.000	4.4333	.0130*	C/ENC C/EC
	ENC	95	79.1789	7.1948	55.000	92.000			
	EC	53	79.3396	7.8445	62.000	96.000			
<u>FO-1</u>	C	60	48.0000	4.7941	37.000	55.000	1.4086	.2468	
	ENC	95	48.7158	4.0677	37.000	60.000			
	EC	53	49.3962	4.5882	41.000	61.000			
<u>FO-2</u>	C	60	48.0000	4.7941	37.000	55.000	3.5428	.0307*	C/ENC
	ENC	95	49.7789	3.8707	40.000	58.000			
	EC	53	49.5472	4.0219	40.000	57.000			
<u>PAC-1</u>	C	60	44.9000	5.6888	33.000	56.000	1.8543	.1592	
	ENC	95	46.4526	4.7743	33.000	57.000			
	EC	53	45.7547	4.0899	37.000	56.000			
<u>PAC-2</u>	C	60	44.9000	5.6888	33.000	56.000	5.3896	.0052*	C/ENC C/EC
	ENC	95	47.4526	4.8527	36.000	57.000			
	EC	53	47.6981	5.5073	36.000	60.000			
<u>PA-1</u>	C	60	34.2667	3.9224	25.000	42.000	.2288	.7957	
	ENC	95	34.1789	2.7675	28.000	40.000			
	EC	53	34.5283	2.2327	29.000	39.000			
<u>PA-2</u>	C	60	34.2667	3.9224	25.000	42.000	.3177	.7282	
	ENC	95	34.1684	3.0480	27.000	41.000			
	EC	53	34.6226	3.2239	24.000	41.000			

* Probabilities significant at the .05 alpha level

Factor Key:

ER Emotional Resilience
FO Flexibility/Openness
PAC Perceptual Acuity
PA Personal Autonomy

1 Pretest
2 Posttest

Group Key:

C Control Group/No Seminar + No Field Placement
ENC Experimental Group/Seminar + Non-Culturally Diverse Field Placement
EC Experimental Group/Seminar + Culturally Diverse Field Placement

Table 43
ANOVA Pretest Factor Means Comparison by Placement
Cultural Diversity Awareness Inventory

Scale	Group	N	Mean	StdDev	Min	Max	F-Value	F Sign	Scheffe
<u>SR-1</u>	C	60	1.4310	.6849	.5300	2.9200	8.7044	.0002*	C/ENC ENC/EC
	ENC	95	1.0505	.4723	.3800	2.5000			
	EC	53	1.3215	.6379	.3800	3.5400			
<u>SR-2</u>	C	60	1.4310	.6849	.5300	2.9200	4.6235	.0109*	C/ENC
	ENC	95	1.1493	.4953	.3800	2.8800			
	EC	53	1.2483	.5201	.5300	3.0200			
<u>DISC-1</u>	C	60	6.9050	1.7580	4.0800	10.200	1.3094	.2722	
	ENC	95	7.2765	1.5629	3.7200	10.200			
	EC	53	7.3494	1.5848	3.5300	10.200			
<u>DISC-2</u>	C	60	6.9050	1.7580	4.0800	10.200	1.9843	.1401	
	ENC	95	7.3348	1.3129	3.3000	10.200			
	EC	53	7.3502	1.1927	4.9800	9.580			
<u>ACCD-1</u>	C	60	3.2793	1.0309	1.5400	5.1000	5.1088	.0068*	C/ENC ENC/EC
	ENC	95	2.8086	.9059	1.5400	5.6200			
	EC	53	3.1366	.8821	1.5400	5.0400			
<u>ACCD-2</u>	C	60	3.2633	1.0461	1.5400	5.1000	10.3180	.0001*	C/ENC
	ENC	95	2.6122	.7809	1.5400	4.5400			
	EC	53	2.9611	.8398	1.5400	5.0800			
<u>ADAP-1</u>	C	60	5.6317	1.0605	3.3400	8.0200	.4204	.6574	
	ENC	95	5.7612	.8332	4.0000	7.6900			
	EC	53	5.6430	.1032	3.3200	7.6900			
<u>ADAP-2</u>	C	60	5.6317	1.0605	3.3400	8.0200	.3227	.7246	
	ENC	95	5.7147	1.0290	3.1400	8.0200			
	EC	53	5.5796	.9580	3.8900	7.6900			

* Probabilities significant at the .05 alpha level

Factor Key:

SR Sense of Responsibility
DISC Discomfort with Different Cultures
ACCD Accommodate Differences
ADAP Adaptation is Child's Responsibility

1 Pretest
2 Posttest

Group Key:

C Control Group/No Seminar + No Field Placement
ENC Experimental Group/Seminar + Non-Culturally Diverse Field Placement
EC Experimental Group/Seminar + Culturally Diverse Field Placement

*SR and ACCD: the lower mean score is the more positive

*DISC and ADAP: the higher mean score is the more positive

Table 44
ANOVA Pretest/Posttest Factor Means Comparison by Placement
Bogardus Social Distance Scale

Scale	Group	N	Mean	StdDev	Min	Max	F-Value	F Sign	Scheffe
<u>RACE-1</u>	C	60	2.2869	.9944	.3822	3.1583	6.6509	.0016*	C/ENC
	ENC	95	2.6392	.4741	.7772	3.6062			C/EC
	EC	53	2.6959	.5110	1.2394	3.5869			
<u>RACE-2</u>	C	60	2.2869	.9944	.3822	3.1583	8.2604	.0004*	C/ENC
	ENC	95	2.7408	.5911	.8571	3.5869			C/EC
	EC	53	2.7538	.6247	.8571	3.5869			
<u>REL-1</u>	C	60	2.1110	.7812	.6703	3.1429	3.8552	.0227*	C/ENC
	ENC	95	2.3357	.4975	1.0330	3.5714			C/EC
	EC	53	2.4043	.5462	1.1648	3.5714			
<u>REL-2</u>	C	60	2.1110	.7812	.6703	3.1429	4.3404	.0143*	C/ENC
	ENC	95	2.3876	.5826	.7692	3.5714			C/EC
	EC	53	2.4347	.6257	.8022	3.5714			
<u>POLC-1</u>	C	60	2.0738	.6152	.9107	3.1429	.3911	.6768	
	ENC	95	2.0049	.5662	.4286	3.3214			
	EC	53	2.0711	.4272	1.2679	3.5714			
<u>POLC-2</u>	C	60	2.0738	.6152	.9107	3.1429	.7513	.4730	
	ENC	95	2.0915	.5820	.4464	3.5714			
	EC	53	2.1971	.5282	.7500	3.3214			
<u>HAND-1</u>	C	60	2.1464	.8862	.2500	3.1429	7.2816	.0009*	C/ENC
	ENC	95	2.5353	.4960	1.1429	3.4881			C/EC
	EC	53	2.4820	.5206	1.1667	3.5714			
<u>HAND-2</u>	C	60	2.1464	.8862	.2500	3.1429	8.2825	.0003*	C/ENC
	ENC	95	2.6143	.6054	.8333	3.5714			C/EC
	EC	53	2.4812	.6175	.6429	3.4881			
<u>AGE-1</u>	C	60	1.8722	.6665	.7381	3.0714	10.4076	.0000*	C/ENC
	ENC	95	2.2489	.6638	.0000	3.0714			C/EC
	EC	53	2.2754	.3895	1.4762	3.5714			
<u>AGE-2</u>	C	60	1.8722	.6665	.7381	3.0714	10.0622	.0001*	C/ENC
	ENC	95	2.3040	.5461	.1429	3.0714			C/EC
	EC	53	2.2062	.5806	.1667	3.5714			
<u>SEXP-1</u>	C	60	2.0940	.4717	.8214	3.1429	2.0236	.1348	
	ENC	95	2.1263	.5226	.2500	3.3214			
	EC	53	2.2655	.4197	.5357	3.2500			
<u>SEXP-2</u>	C	60	2.0940	.4717	.8214	3.1429	1.1395	.3220	
	ENC	95	2.1835	.5893	.2500	3.5714			
	EC	53	2.2500	.5721	.2500	3.1071			

* Probabilities significant at the .05 alpha level

Group Key:

C Control Group/No Seminar + No Field Placement
ENC Experimental Group/Seminar + Non-Culturally Diverse Field Placement
EC Experimental Group/Seminar + Culturally Diverse Field Placement

Table 45
ANCOVA Adjusted Posttest Factor Means Comparison by Placement
Cross Cultural Adaptability Inventory

Scale	Group	N	Mean	Adj Mean	F-Value	F Sign
<u>ER</u>	ENC	60	79.22	79.48	.333	.565
	EC	148	79.38	78.91		
<u>FO</u>	ENC	60	49.69	49.83	.389	.534
	EC	148	49.71	49.47		
<u>PAC</u>	ENC	60	47.40	47.23	1.390	.240
	EC	148	47.69	48.01		
<u>PA</u>	ENC	60	34.18	34.24	.216	.643
	EC	148	34.58	34.47		

* Probabilities significant at the .05 alpha level

Factor Key:

ER Emotional Resilience
FO Flexibility/Openness
PAC Perceptual Acuity
PA Personal Autonomy

1 Pretest
2 Posttest

Group Key:

E Experimental Group/ENC Seminar + Non-Culturally Diverse Field Placement
EC Seminar + Culturally Diverse Field Placement

Table 46
ANCOVA Adjusted Posttest Factor Means Comparison by Placement
Cultural Diversity Awareness Inventory

Scale	Group	N	Mean	Adj Mean	F-Value	F Sign
<u>SR</u>	ENC	60	1.16	1.19	.001	.972
	EC	148	1.26	1.19		
<u>DISC</u>	ENC	60	7.36	7.37	.406	.525
	EC	148	7.25	7.23		
<u>ACCD</u>	ENC	60	2.64	2.68	2.889	.091
	EC	148	2.98	2.91		
<u>ADAP</u>	ENC	60	5.67	5.66	.223	.637
	EC	148	5.56	5.58		

* Probabilities significant at the .05 alpha level

Factor Key:

SR Sense of Responsibility
DISC Discomfort with Different Cultures
ACCD Accommodate Differences
ADAP Adaptation is Child's Responsibility

1 Pretest
2 Posttest

Group Key:

E Experimental Group/ENC Seminar + Non-Culturally Diverse Field Placement
EC Seminar + Culturally Diverse Field Placement

Table 47
ANCOVA Adjusted Posttest Factor Means Comparison by Placement
Bogardus Social Distance Scale

Scale	Group	N	Mean	Adj Mean	F-Value	F Sign
<u>RACE</u>	ENC	60	2.74	2.76	.326	.529
	EC	148	2.74	2.71		
<u>REL</u>	ENC	60	2.37	2.39	.240	.625
	EC	148	2.37	2.34		
<u>POLC</u>	ENC	60	2.10	2.10	.025	.873
	EC	148	2.14	2.12		
<u>HAND</u>	ENC	60	2.61	2.59	2.605	.109
	EC	148	2.42	2.44		
<u>AGE</u>	ENC	60	2.31	2.31	1.498	.223
	EC	148	2.19	2.19		
<u>SEXP</u>	ENC	60	2.18	2.20	.002	.967
	EC	148	2.24	2.20		

* Probabilities significant at the .05 alpha level

Factor Key:

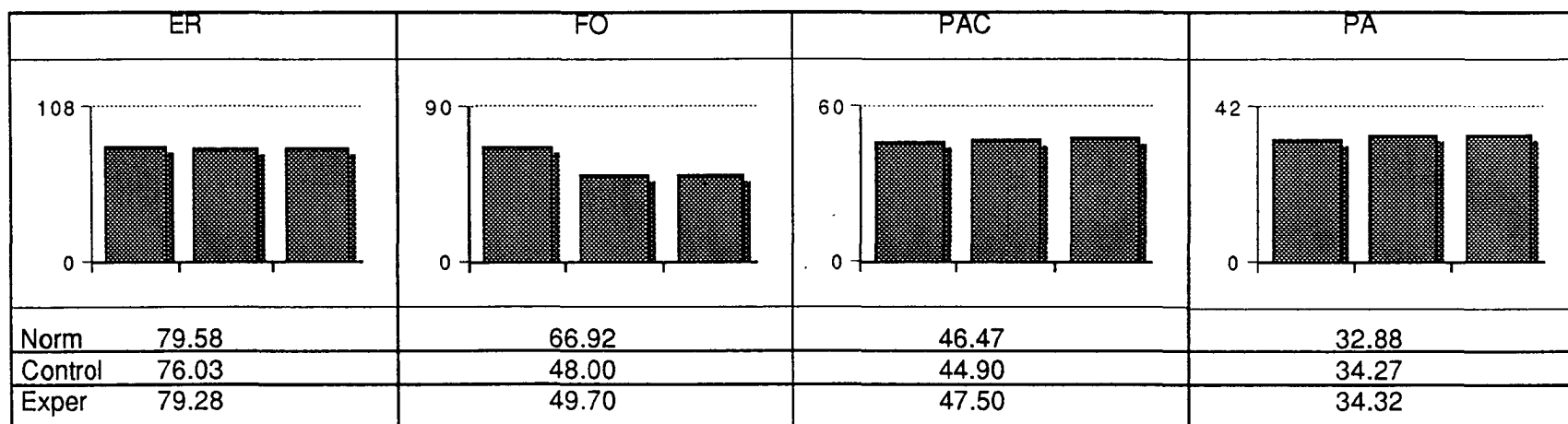
RACE Race/Ethnicity
REL Religion
POLC Political Creed
HAND Handicap or Medical Condition
AGE Age
SEXP Sex/Gender and Preference

1 Pretest
2 Posttest

Group Key:

E Experimental Group/ENC Seminar + Non-Culturally Diverse Field Placement
EC Seminar + Culturally Diverse Field Placement

Figure 2
 ANCOVA Posttest Flexibility/Openness (FO) Factor Means Comparison by
 Placement and Norm Population



Summary of Results

The four research questions that guided the purposes for this quasi-experimental study now provide a framework for summarizing the data analyses and study findings. To begin, attitudes of education students toward diversity in relation to cross-cultural adaptability, cultural diversity awareness, and social distance preference were differentiated slightly by participation in a field-based seminar focusing on issues of cultural diversity. And although supported by past research, a second independent variable, culturally diverse field placements, was not found to be statistically significant within the parameters of this study. A discussion of the possible reasons for these findings are described in chapter five. Demographic variates such as course instructor, age, race/ethnicity, association with people of diversity, and/or expected teaching grade level were found to have a significant relationship as measured by factors for the Cross Cultural Adaptability Inventory, the Cultural Diversity Awareness Inventory, and the Bogardus Social Distance Scale.

Two statistical procedures were used for data analysis: analysis of variance (ANOVA) and analysis of covariance (ANCOVA). The testing of the four research questions resulted in more favorable study findings (significant differences on all three self-report attitudinal measures) when the data were compared using the statistical procedure analysis of variance (ANOVA) in comparison to the ANCOVA analyses. Less profound findings were reported using the ANCOVA procedure.

Research Questions (1) and (2)

Question 1: What are the onset attitudes toward diversity of preservice teachers enrolled in the first of two required teacher education field-based seminars in relation to a control group as measured by the Cross Cultural Adaptability Inventory, the Cultural Diversity Awareness Inventory, and the Bogardus Social Distance Scale?

Question 2: Are there within group differences in attitudes toward diversity based on variates of field placement, seminar instructor, gender, age, race, educational major, association with people from other cultures, and expected teaching grade level of preservice teachers enrolled in the first of two required teacher education field-based seminars and the control group as measured by the Cross Cultural Adaptability Inventory, the Cultural Diversity Awareness Inventory, and the Bogardus Social Distance Scale?

Questions 1 and 2 inquire as to the onset attitudinal differences of preservice teachers participating in a quasi-experimental study with regard to the factors of cross-cultural adaptability, cultural diversity awareness, and social distance preference, and whether or not select demographic variates relate to preservice teachers' attitudes toward diversity. The preservice teachers enrolled in the field-based seminars were randomly assigned to a non-culturally diverse field setting (predominantly white) or a culturally diverse field setting (predominantly African American).

The demographic characteristics of the population sample suggest a profile of a typical student in the teacher education program at the University of North Florida, in Jacksonville, Florida. The majority student is female, Caucasian, 18 to 23 years old, and majoring in elementary education.

In response to question 1, the onset attitudes of preservice teachers

enrolled in field-based seminars focusing on issues of diversity were not found to be significantly different by group as measured by three self-report attitudinal instruments. A summary of findings from an ANOVA statistical procedure comparing the three groups of education students with select pretest factors report two significantly higher mean scores ($p < .05$) between the three groups for two factors. Although significant statistically, the differences were considered minimal on the Likert scale [Tables 3-11].

Cross Cultural Adaptability Inventory: Pretest ANOVA.

No significant pretest differences between the three groups

Cultural Diversity Awareness Inventory: Pretest ANOVA.

Sense of Responsibility (SR)

—significant F Probability = .0002* C/ENC
ENC/EC

Accommodate Differences (ACCD)

—significant F Probability = .0068* C/ENC
ENC/EC

Bogardus Social Distance Scale: Pretest ANOVA.

Race (RACE)

—significant F Probability = .0016* C/ENC
C/EC

Political Creed (POLC)

—significant F Probability = .0227* C/ENC
C/EC

Handicap or Medical Condition (HAND)

—significant F Probability = .0009* C/ENC
C/EC

Age (AGE)

—significant F Probability = .0000* C/ENC
C/EC

Significant differences were reported by analysis of variance (ANOVA) between groups with regard to the cultural diversity awareness and social distance preference measures only. However, significant within group differences

were reported by analysis of variance (ANOVA) in relation to select demographic variates .

Seminar Instructor. Significant pretest/posttest differences between the control group and the experimental groups were reported by instructor on the Cross Cultural Adaptability Inventory, the Cultural Diversity Awareness Inventory, and the Bogardus Social Distance Scale. Instructor 3 consistently had the more positive mean score for the Cross Cultural Adaptability Inventory factors Emotional Resilience (ER), Flexibility/Openness (FO), and Perceptual Acuity (PAC) as compared to the control group; Instructor 4 closely followed Instructor 3. Instructor 3 students were consistently the least social distant as compared to the control group for the Bogardus factors Race (RACE), Religion (REL), Political Creed (POLC), Handicap or Medical Condition (HAND), Age (AGE), Sex and Sexual Preference (SEXP). All other instructors' students were the least social distant as compared to the control group overall. Instructor 3 students had the more positive mean scores for the Cultural Diversity Awareness Inventory factors Sense of Responsibility (SR) and Accommodate Differences (ACCD) as compared to the control group. Across the factors, instructor 1 had the lower mean scores. It is important to note that instructor 3 had completed extensive training in multicultural education in relation to the other instructors and that instructor 1 was the most resistant to implementation of the multicultural curriculum at the beginning of the term.

Gender. No significant pretest/posttest differences were reported for gender on the Cross Cultural Adaptability Inventory or the Bogardus Social Distance Scale. Significant pretest/posttest differences were reported only on the Cultural Diversity Awareness Instrument. Females were reported to have significantly the more positive mean score on the factors Sense of Responsibility (SR), Discomfort with Different Cultures (DISC), Accommodate Differences (ACCD), and Adaptation is Child's Responsibility (ADAP).

Age. Significant posttest differences were reported by age for the Cultural Diversity Awareness Inventory and the Bogardus Social Distance Scale. Age group 4 (50-over) significantly was the most social distant but the sample had only one pretest student and two posttest students. These numbers were not sufficient for comparison. Age group 3 (35-50 years) consistently had the more positive mean score for the pretest factors Flexibility/Openness

(FO) and Perceptual Acuity (PAC). And although not statistically significant, age group 3 (35-50 years) had the higher mean score across all the factors.

Race. Significant pretest/posttest differences were reported by race for the Cross Cultural Adaptability Inventory, the Cultural Diversity Awareness Inventory, and the Bogardus Social Distance Scale. Caucasians consistently had the more positive mean scores for all four Cross Cultural Adaptability Inventory factors, but were significantly different for only Flexibility/Openness (FO) and Perceptual Acuity (PAC). The non-Caucasians' posttest mean scores decreased for all four Cross Cultural Adaptability Inventory factors. Additionally, Caucasians consistently had the more positive mean scores for the Cultural Diversity Awareness Inventory factors, but these differences were significant for only factor Accommodate Differences (ACCD). However, the non-Caucasians had the significantly more positive mean score for the factor Discomfort with Different Cultures (DISC). Caucasians significantly had the more positive mean scores for the Bogardus Social Distance Scale factors Religion (REL), Political Creed (POLC), Handicap and Medical Condition (HAND), and Age (AGE).

Education Major. No significant pretest/posttest differences were reported by education major for the Cultural Diversity Awareness Inventory or the Bogardus Social Distance Scale. One significant difference was reported on the Cross Cultural Adaptability Inventory for the pretest factor Flexibility/Openness (FO). Regular education majors had the more positive score for Flexibility/Openness (FO) than did special education majors; however, all posttest factor mean scores decreased on the Cultural Diversity Awareness Inventory.

Association. Significant pretest/posttest differences were reported with regard to association with people from other cultures for the Cross Cultural Adaptability Inventory, the Cultural Diversity Awareness Inventory, and the Bogardus Social Distance Scale. The frequently associate group had the higher mean scores across all the Cross Cultural Adaptability Inventory, however significantly more positive mean scores were for the pretest/posttest factor Emotional Resilience (ER) and the pretest factor Perceptual Acuity (PAC) as compared to the occasionally associate group. The frequently associate had the significantly more positive mean scores for the Cultural Diversity Awareness Inventory pretest/posttest factor Sense of Responsibility (SR),

posttest factor Discomfort with Different Cultures (DISC), and pretest/posttest factor Adaptation for Differences is Child's Responsibility (ADAP) as compared to the occasionally associate group. The frequently associate group consistently had the more positive mean scores with regard to the Bogardus factors. These mean scores were significant for the posttest factors Race (RACE) and Handicap or Medical Condition (HAND) as compared to occasionally associate group.

Expected Teaching Grade Level. Significant pretest/posttest differences were reported by expected teaching grade-level for the Cross Cultural Adaptability Inventory, the Cultural Diversity Awareness Inventory, and the Bogardus Social Distance Scale. Although the middle school group consistently had the higher mean scores for the Cross Cultural Adaptability Inventory, secondary preservice teachers significantly had the more positive mean score for the pretest factor Flexibility/Openness (FO) as compared to elementary and middle school grade level preservice teachers. Elementary preservice teachers significantly had the more positive mean scores for the Cultural Diversity Awareness Inventory pretest factor Sense of Responsibility (SR) and the pretest/posttest factor Accommodate Differences (ACCD) as compared to secondary preservice teachers. Middle school preservice teachers significantly had the more positive mean score for the Cultural Diversity Awareness Inventory posttest factor Discomfort with Different Cultures (DISC). And although secondary preservice teachers consistently were the least socially distant as measured by the Bogardus, these were significantly different for only the pretest factor Sex and Sexual Preference (SEXP) as compared to middle school and elementary preservice teachers.

Research Question (3)

Do field-based seminars focusing on critical issues of multicultural education effect change of attitudes toward diversity of preservice teachers enrolled in the first of two required teacher education field-based seminars when compared to preservice teachers not enrolled in the field-based seminars as measured by the Cross Cultural Adaptability Inventory, the Cultural Diversity Awareness Inventory, and the Bogardus Social Distance Scale?

In response to question 3, at the end of the study the attitudes of preservice teachers enrolled in the field-based seminars focusing on issues of diversity were slightly significantly higher by group with regard to the three attitudinal instrument factors. In summary, the posttest findings of the ANOVA and ANCOVA statistical procedure report significantly higher mean scores for the treatment group (experimental group) who were enrolled in the first of two required field-based seminars as compared to the control group who were not enrolled.

Cross Cultural Adaptability Inventory: ANCOVA.

Emotional Resilience (ER)—significant F Probability = .005*

Flexibility/Openness (FO)—significant F Probability = .020*

Perceptual Acuity (PAC) —significant F Probability = .004*

Cross Cultural Adaptability Inventory: Posttest ANOVA.

Emotional Resilience (ER) —significant F Probability = .003*

Flexibility/Openness (FO) —significant F Probability = .008*

Perceptual Acuity (PAC) —significant F Probability = .001*

Cultural Diversity Awareness Inventory: ANCOVA.

Accommodate Differences (ACCD)

—significant F Probability = .013*

Cultural Diversity Awareness Inventory: Posttest ANOVA.

Sense of Responsibility (SR)

—significant F Probability = .0046*

Discomfort with Different Cultures (DISC)

—significant F Probability = .0473*

Accommodate Differences (ACCD)

—significant F Probability = .0001*

Bogardus Social Distance Scale: ANCOVA.

Age (AGE)

—significant F Probability = .019*

Bogardus Social Distance Scale: Posttest ANOVA.

Race (RACE)	—significant F Probability = .001*
Religion (REL)	—significant F Probability = .0039*
Handicap or Medical Condition	
	—significant F Probability = .0001*
Age (AGE)	—significant F Probability = .0000*

Question 3 inquires as to the posttest attitudinal differences of preservice teachers participating in the treatment phase (seminar) as compared to the non-participating control group. In comparing preservice teachers within the experimental group to the control group with regard to the posttest factors measured by the three attitudinal instruments, there were a number of significant differences determined by ANOVA, yet no significant differences were determined by ANCOVA, except for the Cross Cultural Adaptability Inventory factors.

The results of the ANCOVA comparisons report significant differences for 3 of the 4 Cross Cultural Adaptability Inventory factors, 1 of the 4 Cultural Diversity Awareness Inventory factors, and 1 of the 6 Bogardus Social Distance Scale factors. However, the results of the ANOVA comparisons report significant differences for 3 of the 4 Cross Cultural Adaptability Inventory factors, 3 of the 4 Cultural Diversity Awareness Inventory factors, and 4 of the 6 Bogardus Social Distance Scale factors. The ANCOVA AND ANOVA data indicate differentiated attitudes toward diversity in relation to the measure for cross-cultural adaptability, cultural diversity awareness, and social distance preference. Although only slightly statistically significant by ANCOVA procedures, the posttest attitudes of the preservice teachers (experimental group) enrolled in the field-based seminar focusing on issues of diversity are significantly more positive than the attitudes

of the preservice teachers (control group) who were not enrolled in the field-based seminar.

Research Question (4)

Do culturally diverse field placements effect change of attitudes toward diversity of preservice teachers enrolled in the first of two required teacher education seminars when compared to preservice teachers placed in non-culturally diverse field settings as measured by the Cross Cultural Adaptability Inventory, the Cultural Diversity Awareness Inventory, and the Bogardus Social Distance Scale?

Experimental Group 1 - EXCEL I Seminar + Non-Culturally Diverse Field Placement [predominantly white]; and

Experimental Group 2 - EXCEL I Seminar + Culturally Diverse Field Placement [predominantly African American].

Question 4 inquires as to the posttest attitudinal differences of preservice teachers enrolled in the first of two required teacher education seminars and assigned to a non-culturally diverse field setting (predominantly white), or a culturally diverse field setting (predominantly African American) as measured by the Cross Cultural Adaptability Inventory, the Cultural Diversity Awareness Inventory, and the Bogardus Social Distance Scale. A summary of the findings of the ANOVA and ANCOVA statistical procedures comparing the two groups on posttest factors report no significantly higher mean scores ($p < .05$) between the two groups. In summary, the researcher can state that no significant differences were reported by either ANCOVA or ANOVA that would support the statement that the attitudes of the two experimental groups of preservice teachers would be differentiated in relation to differences in field placement.

Cross Cultural Adaptability Inventory: ANCOVA.

No significant differences at the .05 alpha level of confidence

Cross Cultural Adaptability Inventory: Posttest ANOVA.

No significant differences at the .05 alpha level of confidence

Cultural Diversity Awareness Inventory: ANCOVA.

No significant differences at the .05 alpha level of confidence

Cultural Diversity Awareness Inventory: Posttest ANOVA.

No significant differences at the .05 alpha level of confidence

Bogardus Social Distance Scale: ANCOVA.

No significant differences at the .05 alpha level of confidence

Bogardus Social Distance Scale: Posttest ANOVA.

No significant differences at the .05 alpha level of confidence

Question 4 inquires as to the posttest attitudinal differences of preservice teachers participating in the treatment phase (seminar + field placement). In comparing the preservice teachers within the two experimental groups (ENC experimental group participating in the seminar and a non-culturally diverse field setting; and EC experimental group participating in the seminar and a culturally diverse field setting) with regard to the posttest factors measured in the three attitudinal instruments, there were no significant differences as analyzed by ANOVA or ANCOVA.

CHAPTER FIVE

Summary, Conclusions, and Recommendations

Summary

Chapter five address three areas. First, a summary of the significance and problem statement of the study is provided. Second, conclusions based on the findings from the analysis of the data are summarized and discussed in relation to theory, research, and practice. And last, recommendations are shared regarding implications for educational practice and research related to teaching in a multicultural society. These conclusions and recommendations can contribute to the development and implementation of more effective and equitable teaching within educational settings. They can also assist educational leaders in public and private institutions to become agents of transformational, reconstructionist social change within a pluralistic society.

This study was based on the premise that culturally diverse groups enrich the world in which we live, and that a better understanding of people and their differences leads to higher levels of acceptance and respect for all people. The research was undertaken at a time and within a relevant context when demographic projections indicate that the number of culturally diverse people in the United States will increase during the 1990s and the twenty-first century (Cortes, 1990; United States Bureau of Census, 1990). Many reports (Carnegie Forum on Education and the Economy, 1986; Holmes Group, 1986; National

Commission on Excellence in Education, 1983) along with scores of more recent scholarly research and writings (Giroux, 1981; Goodlad, 1984, 1990b; Grant, 1990; Kozol, 1991; Schlechty, 1990) have surfaced with painful evidence of the failure our nation's educational institutions to prepare adequately our children to become productive citizens for the twenty-first century. In a culturally pluralistic society that is becoming more and more interdependent world-wide, it is vital to the growth and security of our nation to insure that all children are given the opportunity to learn and to develop positive self-concepts and identities. Educational equality can not occur unless diversity and multicultural education become more than mere topics for discussion and/or conflict.

Recent demographic projections in the United States indicate that the American student population is becoming increasingly diverse (Hodgkinson, 1986; U.S. Bureau of the Census, 1992). It is estimated that by the year 2010, 33 percent of public school students will be of color (Commission on Minority Participation, 1988; Grant & Secada, 1990; Hodgkinson, 1985), followed by an increase to nearly one-half of the nation's students by 2020 (Pallas, Natriello, & McDill, 1989). Presently, the majority of students in 23 of the 25 largest cities in the United States are "people of color" (Banks, 1989).

In addition, poor and non-white youth continue to be undereducated in this country, especially in large, urban areas, resulting in low academic performance, failure, and increasingly high rates for school drop out (Comer, 1988, Edelman, 1987; Haberman, 1991; Kozol, 1991). Increasing evidence

suggests that low academic performance among poor children and children of color is not limited to urban areas (Banks, 1989; Baruth & Manning, 1992; Chiseri-Strates, 1986; Hodgkinson, 1985; Murray & Clark, 1990; Simons, Vazquez, & Harris, 1993). These facts are not surprising when research indicates that teachers have not been effectively prepared to work with non-white groups, the poor, or in multicultural settings (Bennett, Okinaka, & Wu Xiao-yang, 1988; Grant & Koskela, 1986; Joyce, Yarger, Howey, Harbeck, & Kluwin, 1977).

Schools and institutions of higher education play a major role in efforts to build or destroy bridges of respect and acceptance for diversity. A transformational change, comprehensive and deliberate, is required within local and state educational institutions to address the manner in which our future teachers are being prepared in institutions of higher learning (Banks, 1977; Grant, and Koskela 1986; Haberman, 1988; Schlechty, 1990). Our society, a rainbow of diversity, has begun to test its basic educational institutions as genuine ambassadors for socioeconomic and political interests and survival. The characteristics of the "browning of America" phenomena result in a dilemma in teacher education, poignantly indicative of the moral and ethical responsibility to educate all children successfully.

Living within a global society, coupled with the drastic changes in current demographic trends, supports the need of teacher educators to assess the attitudes of preservice teachers preparing to enter the teaching profession. Additionally, studies have indicated that diversity may be an important aspect of teacher/counselor-client interaction (Cole, 1987; Cushner, 1986; Garcia, 1984;

Graff, 1992; Helms, 1984; Jones & Seagull, 1978; Paine, 1988). According to Hulnick (1977), the only way to know someone else truly is to first know oneself: one's own personal attitudes, beliefs, and inflexibilities. The concept of diversity and the reforms associated with it set the stage for the research basis: awareness of personal/professional attitudes toward working with culturally diverse students as a foundation for preservice teachers to create a bridge of understanding, respect, and acceptance for diversity.

The purposes of this study focused on the processes of determining awareness of attitudes toward diversity and multicultural education, measures of cross cultural adaptability, and identification of social distance between preservice teachers and persons of different race/ethnicity, religion, political creed, special needs, age, gender, and sexual orientation/preference. The research problem focused on multicultural education as a "process whereby a person develops competencies in multiple systems of standards for perceiving, evaluating, behaving, and doing" (Gibson, 1984, p.8). The specific purposes addressed in the study were products of the issues that surround the professional preparation of teachers for the twenty-first century. Institutions of higher education were the locus of the study, as the responsible social agents for training, developing, and documenting credentials.

Regardless of whether one sees cultural diversity as a potential threat or an opportunity, there is no denying that it is an American reality requiring all teachers to "acquire the attitudes, skills, and knowledge needed to work effectively with students of color" (Banks, 1989, p. 2). According to Contreras

(1988) and Law and Lane (1986), the commitment and ability of preservice teachers to teach minority children are limited. This travesty emphasizes the need for focused, programmatic efforts in teacher education to relate knowledge about different ethnic and cultural groups to a professional commitment that addresses the needs of minorities through education.

Recent criticisms of the teaching profession for being unprepared and unsuccessful in meeting the multicultural challenges confronting society serve as catalysts for identifying more effective ways to reconstruct teacher education programs. In response, teacher education programs have developed strategies to prepare teachers to be multiculturally aware. One of these strategies has been multicultural coursework. As stated earlier, these courses require (1) the acquisition of a social, political, and economic fact base, (2) the recognition of personal biases, (3) the development of awareness, understanding, and acceptance of diversity, (4) the acquisition of cross-cultural communication skills, (5) the reduction of racism and prejudice, and (6) the exercise of transformational change agent skills (Banks, 1988b; Bennett, 1988; McGeehan, 1982; Sleeter & Grant, 1988; Smith, 1991).

Multicultural coursework challenges a wide range of students' cognitive and affective skills. According to Niggle (1989), students acquire facts at the most elementary level, but are required to develop a complex belief structure to develop informed empathy and to reduce racism and prejudice. Thus, the research questions which guided this study were to (1) investigate the onset attitudes toward diversity of preservice teachers enrolled in the first of two

required preinternship teacher education field-based seminars; (2) examine onset with-in group attitudinal differences toward diversity in relation to variates of field placement, age, gender, educational major, expected teaching grade level, race, EXCEL instructor, and association with people culturally different from themselves of preservice teachers enrolled in the first of two required preinternship teacher education field-based seminars; (3) examine whether seminars on cultural diversity effect change of attitudes toward diversity of preservice teachers enrolled in the first of two required preinternship teacher education field-based seminar courses; and (4) examine whether the type of preinternship field placement (traditional placement with minority student population below 30 % and culturally diverse placement with minority student population above 30 %) effects change of attitudes toward diversity of preservice teachers enrolled in the first of two required preinternship teacher education field-based seminars. To accomplish these purposes, data were collected and analyzed.

The population sample ($N = 208$) for this quasi-experimental study consisted of three groups of preservice teachers, one control group ($n = 60$) and two experimental groups ($n = 95$; and $n = 53$). The two experimental groups consisted of all education students (preservice teachers) enrolled in the University of North Florida's required EXCEL I (Excelling in Clinical Education Learning) teacher preparation field-based seminars (EDF 3945) for the Spring 1993 Term. The experimental subjects could not be randomly assigned to the field-based seminars ($N = 12$) taught by four clinical educators, but were randomly assigned from within the field-based seminars to one of two designated field placements:

traditional public school settings with little or no population of culturally diverse students (Experimental Group 1) or public school settings with a significant population of culturally diverse students (Experimental Group 2). The control group of preservice teachers, who were not enrolled in the field-based seminars nor participating in public school field placements, were selected from two University reading courses being taught simultaneous to the teacher preparation field-based seminar courses.

The quantitative component of this study utilized three self-report attitudinal instruments (Cross Cultural Adaptability Inventory, Cultural Diversity Awareness Inventory, and Bogardus Social Distance Scale) administered at the beginning (pretest) and the end (posttest) of the four month academic term. Multiple measures were used to capture the fullest range of effects from the seminars and designated field placements. The data collected were analyzed using the Statistical Package for the Social Sciences (SPSS). For each of the statistical tests to investigate the four research questions, an alpha confidence level of 0.05 was required. Both ANOVA AND ANCOVA were applied to compare the pretest/posttest mean scores of education students participating in a seminar (focusing on multicultural education and related issues) and a field placement (non-culturally diverse setting or culturally diverse setting) to a control group of education students participating in neither the seminar nor field placement. Additionally, the three instruments were utilized at the onset of the study to identify demographic profiles of the treatment groups in relation to the variates of gender, age, race/ethnicity, education major, expected teaching grade level,

seminar instructor, and association with people of diversity.

Conclusions

The conclusions drawn from this study are best understood in the context of the research questions that served as the foundation for this study. The questions are described within this chapter with a summary of the results and an interpretation of their meaning. Four research questions addressing the attitudes of preservice teachers toward diversity were tested using the three self-report attitudinal instruments Cross Cultural Adaptability Inventory, Cultural Diversity Awareness Inventory, and Bogardus Social Distance Scale.

This study sought to determine whether an informal seminar focusing on multicultural education and related issues, and field placements in culturally diverse educational settings would change the attitudes of preservice teachers enrolled in a teacher education preparation program at the University of North Florida, in Jacksonville, Florida, toward diversity in relation to cross-cultural adaptability, cultural diversity awareness, and social distance preference. Following is a discussion of the study's research questions and the conclusions that result from the analyses of the data collected and the literature reviewed.

For the purposes of this quasi-experimental design, four questions served as a guide.

Question 1: What are the onset attitudes toward diversity of preservice teachers enrolled in the first of two required teacher education field-based seminars in relation to a control group as measured by the Cross Cultural Adaptability Inventory, the Cultural

Diversity Awareness Inventory, and the Bogardus Social Distance Scale?

In response to question one, there were no significant onset differences between the two experimental groups across the three attitudinal instruments except for the Cultural Diversity Awareness Inventory factors identified as Sense of Responsibility (SR) and Accommodate Differences (ACCD). Neither of these two significant pretest differences, nor any others, were reported at the end of the study on the ANCOVA comparisons or the ANOVA posttest comparisons. There were significant pretest/posttest differences between the two experimental groups and the control group on all three measures. However, these differences were not sustained when the ANCOVA adjusted for initial differences between the groups.

Question 2: Are there within group differences in attitudes toward diversity based on variates of field placement, age, gender, educational major, expected teaching grade level, race/ethnicity identity, seminar instructor, and association with people from other cultures of preservice teachers enrolled in the first of two required teacher education field-based seminars and the control group as measured by the Cross Cultural Adaptability Inventory, the Cultural Diversity Awareness Inventory, and the Bogardus Social Distance Scale?

In response to question two, within group significant differences were reported across the three groups for the variates of seminar instructor, age, race, association with people of diversity, and grade level. First, the significant differences reported for the variate Instructor reported Instructor 3 as having a noted impact on the students. The students enrolled in Instructor 3's seminars consistently had the more positive posttest mean scores across the three

instruments. It is important to note that in comparing the instructors, Instructor 3 had prior intensive training in the area of multicultural education, whereas the other three instructors had received at the onset of the study a limited number of workshops focused on multicultural education. Also of importance is the consistent higher mean score across the three instruments for Instructor 3 in comparison to Instructor 1. At the onset of the study, it was Instructor 1 who was the most reluctant to teach multicultural education. Her confidence level with the material was low, and she did not understand or appreciate the rationale for teaching about diversity to all students. This finding suggests that the effectiveness of the instructor contributes to whether or not course seminars promote change in preservice teachers' attitudes toward diversity. Additionally, the data suggests evidence for the value of quality instructional training and education regarding multicultural education that allows the clinical educators ample time to address their own personal/professional attitudes toward diversity prior to teaching the seminars.

In regard to the significant differences noted across the three instruments for age and race, caution should be taken in the interpretation of these results. The population samples for both of the categories were significantly unbalanced. Caucasians constituted 90 percent of the students, and one percent was within the age range of 50 years and over. Across the instruments, the Caucasian group tended to have the more positive posttest mean scores, and the age 4 group (50 years-over) tended to have either the more positive or the least positive posttest mean scores for the varied attitudinal factors measured. The lack of

balance between the population samples could possibly have confounded the results. In conclusion, the number of preservice teachers in the categories of race [non-Caucasian] and age [50 years-over] were too small to be statistically reliable.

According to the demographic profile sheet, the students [$N = 208$] were distributed evenly among the four clinical educators' seminar sessions and were similar in profile across the control group and the two experimental groups with the exceptions of expected teaching grade level and association with people from other cultures. For both the control group and experimental groups, females, Caucasians, regular education majors, elementary teaching grade levels, and the age group 18 to 23 represented the majority of the population sample. The only noted differences between the groups were the following: (1) the control group and the combined experimental groups were similar in composition for expected teaching grade level (the two groups both had a higher distribution of elementary education grade level teachers), but between the two experimental groups three-fourths of the experimental group assigned to a non-culturally diverse field setting (ENC) were elementary education grade level teachers, whereas only one-third of the experimental group assigned to a culturally diverse field setting (EC) were preservice teachers expecting to teach at the elementary grade level; and (2) three-fourths of the control group occasionally associated with people from other cultures, whereas only one-third of the experimental group occasionally associated with people from other cultures.

The preexisting demographic differences for expected teaching grade level were not considered to impact significantly the factors measured at the end of the study between the two experimental groups. Even though the secondary grade-level group was reported as having the significantly more positive mean scores on the Cultural Diversity Awareness Inventory factors Sense of Responsibility (SR) and Accommodate Differences (ACCD), both the ANOVA and ANCOVA statistical analyses reported no significant differences between the two experimental groups based on type of field experience placement.

In contrast, the three-fourths of the control group who occasionally associated with people from other cultures and the three-fourths of the experimental group who frequently associated with people from other cultures may have been an impacting factor on the posttest measurements between the three groups. Within-group comparisons based alone on the variate Association reported the frequently associated group as having the significantly more positive mean score on the Cross Cultural Adaptability Inventory factor Emotional Resilience (ER), the Cultural Diversity Awareness Inventory factors Sense of Responsibility (SR), Discomfort with Different Cultures (DISC), and Adaptation for Differences is Child's Responsibility, and the Bogardus Social Distance Scale factors Race (RACE) and Handicap or Medical Condition (HAND). Additionally, the experimental group which also at the onset had a higher percentage of students who frequently associated with people from other cultures consistently had the more positive pretest/posttest mean scores across all three instruments on both the ANOVA and ANCOVA statistical analyses.

The ANOVA comparisons reported significant differences in favor of the experimental group for (1) 3 of the 4 Cross Cultural Adaptability Inventory factors: Emotional Resilience (ER), Flexibility/Openness (FO), and Perceptual Acuity (PAC); (2) 3 of the 4 Cultural Diversity Awareness Inventory factors: Sense of Responsibility (SR), Discomfort with Different Cultures (DISC), and Accommodate Differences (ACCD); and (3) 4 of the 6 Bogardus Social Distance Scale factors: Race (RACE), Religion (REL), Handicap or Medical Condition (HAND), and Age (AGE). Although these significant differences reported by ANOVA were not reported to be significant between the three groups on the ANCOVA comparisons which adjusts for preexisting differences, it can not be ignored that the frequently associated group continued to attain the more favorable mean scores across the three posttest measures.

Question 3: Do field-based seminars focusing on critical issues of multicultural education effect change of attitudes toward diversity of preservice teachers enrolled in the first of two required teacher education field-based seminars when compared to preservice teachers not enrolled in the field-based seminars as measured by the Cross Cultural Adaptability Inventory, the Cultural Diversity Awareness Inventory, and the Bogardus Social Distance Scale?

Based on the results of ANOVA and ANCOVA comparisons, it may be reported that the students enrolled in the first of two teacher education required seminars focusing on issues of cultural diversity and multicultural education had significantly more positive attitudinal gains toward diversity after participation in the seminar as compared to the control group of students not enrolled in the seminars. The strongest support of this statement was the results of the ANOVA comparisons reporting significant differences for 3 of the 4 Cross Cultural

Adaptability Inventory factors, 3 of the 4 Cultural Diversity Awareness factors, and 4 of the 6 Bogardus Social Distance factors, and the ANCOVA comparisons reporting significant differences for 3 of the 4 Cross Cultural Adaptability Inventory factors. The ANCOVA comparisons for the Cultural Diversity Awareness Inventory and the Bogardus Social Distance Scale were not supportive of the value of multicultural coursework in teacher education programs.

The ANOVA data provide strong support for multicultural coursework, whereas the ANCOVA data provide minimal support. In light of the preexisting conditions that the experimental group had the more positive pretest mean scores in comparison to the control group and the fact that random assignment to the initial groups was not possible, it is important to conclude that the results of the study provide only minimal support of multicultural coursework as a factor to impact change in attitudes of preservice teachers toward cultural diversity. The conclusions shared will be the result of both the study findings and past research from the review of the literature that both provide limited support for multicultural coursework.

Although the ANCOVA findings provided only slight statistical support of multicultural coursework in efforts to change attitudes of preservice teachers toward cultural diversity, Grant and Koskela (1986) suggest that prior to participating in the field experience the preservice teacher should be given substantial course work in multicultural issues. In addition, Bennett, et. al. (1988) concludes that preservice teachers come to teacher education programs with a wide variety of attitudes and knowledge levels, or readiness. Thus, any particular

student may or may not be prepared to meet the intellectual demands of multicultural education issues in coursework. In light of the varied levels of cognitive and affective development of preservice teachers, teacher education programs should consider at what levels their preservice teachers may be functioning when presenting new information.

Albeit improved mean scores were reported across the three groups for social distance preference, both the pretest/posttest mean scores reported on the Bogardus Social Distance Scale categorized all three groups with regard to social distance preference at the operational level of "having merely as a speaking acquaintance." This category was below the likert scale "would teach", thus serving to strongly emphasize the point that despite statistically significant differences in attitude change students remained below the social distance level "would teach." The data also suggest that multicultural education coursework and field placements in culturally diverse settings are possible strategies necessary to respond to educational equity, professional standards, and legal mandates. Furthermore, Niggle (1989) posits that low scores on the Bogardus can be equated to intellectual development, and states "the less dualistic the intellectual development, the lower the feelings of social distance' (p. 105). If educators have been and remain obligated to take responsibility for developing personal structures that insure positive interaction with all students regardless of demographic characteristics, then the resulting level of social distance reported on this instrument warrants consideration.

While working with the clinical educators to facilitate the multicultural course content, opportunities to observe the seminar faculty offered valuable insights into future study as well as provided a better understanding of the results for this study. In-class observations revealed that some of the EXCEL instructors felt uncomfortable utilizing the experiential instructional techniques (i.e., roleplays, simulations, games, cooperative learning tasks, self assessments) deemed vital to the facilitation of multicultural content. In addition, it was noted within the different clinical educators' classes that if the discussions got intense and emotional, the instructors often did not know how to handle the situation to keep the lines of discussion open among the students. Some students had strong objections to multicultural education being a required component of their program. The instructors had moments of lost momentum because they felt unable to provide the answers needed to keep the class open to dialogue. The ability to agree to disagree was often an issue of intense discussion. The instructors did not appear to be cognizant of the students' need to progress through what Bennett's (1986) model refers to as six stages of development: denial, defense, minimization, acceptance, adaptation, and integration [moving from ethnocentrism to ethnorelativism].

The instructors progressed through what seemed to equate to Oberg's (1960) stages of adjustment. The instructors began with the "honeymoon stage" characterized by their own enthusiasm for the new material to be facilitated on multicultural education and related issues. They then passed through the "crisis stage" when the realities of the situation started to sink in and feelings of

inadequacy, frustration, and anxiety took over as they encountered difficult questions from students and intense, emotional debates. Some of the instructors made it to the "recovery stage" as they developed new means of coping and meeting the needs of their students, especially during the discussions. The "final adjustment stage" could be applied to Instructor 3 who had confidence in herself, a prior commitment to the inclusion of multicultural education, and a stronger multicultural knowledge-base.

In observing the four instructors, it was noted that "experimenter effect" was a delimitation that influenced the results of the study. Among the four instructors, only Instructor 3 had had extensive work in multicultural education. Her strong expectancy regarding the positive worth and value of multicultural education as being superior to conventional practice was evidenced by an increase in the posttest mean scores for the students enrolled in her classes as compared to the posttest means of the other instructors' students. In contrast, the limitation of "treatment fidelity" was observed as two of the four instructors failed to follow the procedures specified for facilitating the multicultural content. It was observed that the instructors had not received sufficient training nor been given sufficient time to understand their own attitudes and teaching behaviors in relation to facilitating use of the multicultural text, materials, and activities, and leading in-class discussions emphasizing critical thinking on social issues impacting educational equity. In-class discussions on the issues of multicultural education were observed to be fewer in number than anticipated. The reading assignments were completed, but two of the instructors did not feel confident

enough to facilitate the discussions on the material read.

Casse (1979) notes that trainers and teachers of multicultural education require four skills. They should be able to understand the cultural meaning of their own behavior, empathize with others and understand their behavior using their own cultural frame of reference, recognize the impact of their behavior on others, and adjust to the specified cross-cultural situations in which they too are involved. These skills were not always obvious as the instructors led the discussions on issues of diversity. The instructor's own tolerance for ambiguity, cognitive and behavioral flexibility, personal self-awareness, strong identity, cultural self-awareness, patience, enthusiasm and commitment, interpersonal sensitivity, tolerance of differences, openness to new experiences and people, empathy, sense of humility, and sense of humor were observed characteristic behaviors that tended to either add or detract from the seminars.

At times during observations of the seminars, one could feel that some of the students, and to some extent the instructors, felt pressured to move from ethnocentrism to multiculturalism overnight. Often the instructors recoiled from discussions that might lead to heated debates. According to Ahlquist (1992) teaching from an antiracist, inquiry-based, critical perspective generates resistance. Additionally, Ahlquist posits that there is a thin line between assertion and inspiration. So, in light of this situation, the continuum of attitudinal development should be a focused part of the curriculum for both students and the early training for instructors providing students and the instructors an opportunity to identify where they are functioning on the continuum and to insure

a developmental move from awareness, understanding, appreciation/respect, acceptance, valuing, selective adoption, assimilation/acculturation, adaptation, biculturalism, and, finally, culminating with multiculturalism.

Question 4: Do culturally diverse field placements effect change of attitudes toward diversity of preservice teachers enrolled in the first of two required teacher education seminars when compared to preservice teachers placed in non-culturally diverse field settings as measured by the Cross Cultural Adaptability Inventory, the Cultural Diversity Awareness Inventory, and the Bogardus Social Distance Scale?

Experimental Group 1 - EXCEL I Seminar + Non-Culturally Diverse Field Placement [predominantly white]; and

Experimental Group 2 - EXCEL I Seminar + Culturally Diverse Field Placement [predominantly African American].

Based on the results of ANOVA and ANCOVA comparisons, it may be reported that the students enrolled in the first of two teacher education required seminars focusing on issues of cultural diversity and multicultural education had significant, yet minimal, positive attitudinal gains toward diversity by participation in the seminars as compared to the control group of students not enrolled in the seminars. But with regard to field placements, there were no ANOVA or ANCOVA posttest significant differences reported on any of the three attitudinal instruments to support the assumption that field experiences within culturally diverse settings have a positive effect on the attitudes of preservice teachers toward diversity, particularly in the areas of cross-cultural adaptability, cultural diversity awareness, and social distance preference.

Although research supports the value of immersion within culturally diverse settings (Huber, 1993; Mahan, 1982; Wilson 1982), the results of both the

ANOVA and ANCOVA comparisons report no significant differences between the preinterns placed in a non-culturally diverse field setting as compared to preinterns assigned to culturally diverse field settings. If the commitment of preservice teachers to teach minority children is limited (Contreras, 1988), then according to Wilson (1984) field experiences must be "characterized by well-planned, individualized, affective, and reflective contact with another culture" (p. 185). Wilson further concludes that "cross-cultural experience should be required if more sensitive teachers for a more culturally pluralistic society is a priority goal" (p. 190).

There are several possibilities deemed crucial in interpreting the results of this study regarding the value of field placements in culturally diverse settings. The preinterns were to be active in the field for 10 weeks, but due to the late arrival of county placement assignments, the majority of the students had only eight weeks in the field for that semester. Also important to note is the fact that the field experiences were for only five hours each week. The time factor, although not a proven fact, could possibly have influenced the results of the study in that the preinterns were not given ample time to experience and/or reflect on the issues of diversity experienced while in the field setting. Additionally, the limited time in the field is not considered to be a negative factor at this early stage in the undergraduate's teacher education program because certain models in multicultural coursework establish different levels of contact ranging from introductory experiences to intensive experiences. At each level, the preservice teacher becomes more involved and committed to the experience,

suggesting a developmental hierarchy.

Furthermore, Allport's (1979) Social Contact Theory claims that contact with other groups of people can have a positive impact on attitudes. Significant positive changes in people's attitudes toward others can occur as a result of planned intervention that attends to certain qualities of the experience. A cognitive approach is not sufficient alone to bring about marked, long-lasting change. A tremendous effort must be made to provide affective experiences for preservice teachers to enhance the skills of cross-cultural adaptability, cultural diversity awareness, and social distance preference.

As indicated in the literature, a multicultural perspective can not be accomplished in a short period of time. Understanding that cognitive behavior and attitude change are processes that take time should help reduce the tendency to give up quickly. Preparing preservice teachers for the differences they will encounter in cross-cultural interactions has always been complicated, especially for the preservice students who have had limited contact with people of other cultures. According to Piaget up to 80% of new knowledge attainment is dependent upon prior knowledge, and few preservice teachers have had the experiences with which to recall and to help anchor new concepts. The very essence of this idea provides a rationale for field experiences in settings that are multicultural and diverse.

Although this study's findings did not support the inclusion of field placements in culturally diverse settings as sufficient to effect a positive change in preservice teachers' attitudes toward diversity, the literature asserts otherwise.

Field experiences in teacher education are dynamic and multidimensional and entail a complex set of interactions among program features, settings, and people. According to Ziechner and Tabachnick (1984), an understanding of the structure and content of the field experience, the characteristics of placement sites, and characteristics, dispositions and abilities of individual students and their significant others are vital to a better understanding of the field component. In light of this information, it is important to note that the field placement experience for the preservice teachers within this study was to entail a total of five hours per week for a minimum of 10 weeks, but due to placement problems the students received only seven weeks in the field. Possibly, if the preservice teachers had been given appropriate time in the field, experiences could have been provided to enhance their abilities to work with and teach the culturally different. Whatever the reason for the implied ineffectiveness of the field experience, the findings of this study suggest the need for a thorough review and objective evaluation of the field experience component in teacher education programs. Indeed, if teacher education preparation programs are to be meaningful and effective in developing positive attitudes, then the coursework and field experiences ought to be not only well-designed and well-conducted, but also appropriate for, and congruent with, the level of cognitive and affective readiness levels of their preservice teachers (Banks, 1992; Bennett, 1986; Niggle, 1989; Perry, 1970).

According to Niggle (1989), given the relatively advanced intellectual requirements of multicultural education and the expected variation in student skills, the effectiveness of the course should vary significantly. Additionally,

previous research by Nelson (1988) and Perry (1970) suggests that success or failure in courses that address social issues or epistemological questions depends on the match between the level of intellectual sophistication that is required in the course content and processes and the intellectual sophistication of the student. The students enrolled in the EXCEL field-based seminar and culturally diverse field experience may or may not be on an intellectual level of maturation prepared to deal with the intellectual requirements of the social issues discussed. According to Perry (1970), the students not prepared will not benefit from the experience and may regress in frustration. Equally important to consider with regard to field experience is the research that supports the notion that the cooperating teacher is a primary source of influence on the attitudes and professional role development of the preservice teacher (Burnstein & Cabello, 1989). The preservice teacher tends to model the actions of his/her cooperating teachers. The cooperating teacher's knowledge, beliefs, skills, and dispositions are influencing factors.

This study sought to determine whether multicultural coursework and culturally diverse field placement would change the attitudes of preservice teachers toward diversity in relation to cross-cultural adaptability, cultural diversity awareness, and social distance preference. Following are additional conclusions based on the statistical results, program observations, and literature review:

1. (ANOVA/ANCOVA Finding) Preservice teachers who participated in the semester program focusing on issues related to multicultural education exhibited consistently more positive pretest/posttest mean scores than education students

who were not enrolled in the seminars on the factors measured in three attitudinal instruments related to cross-cultural adaptability, cultural diversity awareness, and social distance preference. Although, the extent of variance between the mean scores for the two groups was minimal in certain instances, the results revealed a slight statistically significant improvement in attitudes across the three instrument factors supporting the assumption that multicultural education coursework can improve attitudes. This causal relationship was demonstrated by significantly higher mean scores on the Cross Cultural Adaptability Inventory, the Cultural Diversity Awareness Inventory, and the Bogardus Social Distance Scale.

2. (ANOVA/ANCOVA Finding) Preservice teachers assigned to culturally diverse field placement settings were not significantly different in their posttest attitudes toward diversity as compared to preservice teachers who had been assigned to non-culturally diverse field placement settings.

3. (ANOVA/ANCOVA Finding) The research results provide limited support for multicultural coursework and no support for field placements in culturally diverse field settings as measured on most of the factors across the three instruments.

4. (ANOVA/ANCOVA Finding) Although significant differences across the three instruments indicated slight support of multicultural coursework, such findings as noted on the Bogardus Social Distance Scale at the lower end of attitude/behavior consistency (e.g., below "would teach") are contradictory, thus providing little support regarding multicultural coursework and culturally diverse

field placement.

5. (ANOVA/ANCOVA Finding) Field placements within diverse settings did not always change attitudes of preservice teachers positively toward diversity.

6. (ANOVA/ANCOVA Finding) Small amounts of multicultural education and isolated activities in preservice programs have minimal if any effect on preservice teachers' attitudes and behaviors. After taking the course, the preservice teachers continue to reflect discomfort in working with children of different cultures. Similarly, the Cross Cultural Adaptability Inventory Flexibility/Openness (FO) factor mean scores across all three groups continued to find the preservice teachers operating at a low level which was well below the mean score attained by the normed population for the instrument.

7. (ANOVA/ANCOVA Finding) Preservice experience does affect attitudinal change in preservice teachers, but not always in the accepted direction.

8. (ANOVA/ANCOVA Finding) The treatment group was reported to make the greatest posttest gains in the dimensions measured across all three instruments. The treatment group consistently had the more positive mean scores at the onset of the study for the factors across all three instruments.

9. (ANOVA/ANCOVA Finding) The two experimental groups (group 1 assigned to non-culturally diverse field setting and group 2 assigned to culturally diverse field setting) were determined similar as measured on the three instrument factors at the onset using analysis of variance. But within group differences existed at the onset in relation to select demographic variates. The treatment group (experimental group 1 [ENC] and experimental group 2 [EC])

scored significantly more positive ($p > .05$) than the control group at the onset and end of the study across all factors.

10. (ANOVA/ANCOVA Finding) Preservice teachers participating in the study scored consistently lower on the factor Flexibility/Openness (FO) than the normed population sample who participated in developing the Cross Cultural Adaptability Inventory. This lack of gain could be attributed to a lack of experiential and interactive opportunities which require participants actively to assess and revise their perspectives about themselves, and how to succeed in working and living with people of diversity.

11. (ANOVA/ANCOVA Finding) Across the Cross Cultural Adaptability Inventory pretest and posttest factors, all three groups consistently reported the weakest cross-cultural adaptability skill as being Flexibility/Openness (FO). According to Kelley and Meyers (1993), a nonjudgemental attitude and flexibility of role behavior are cited often in the literature as major components of cross-cultural effectiveness. These authors further assert that people weak in this area tend to be judgmental and lack tolerance of ways in which others are different from themselves. In contrast, flexible, open people tend to be comfortable with those who are different from themselves. Being able to enjoy the different ways of thinking and behaving encountered are at the heart of the cross-cultural experience.

12. (ANOVA/ANCOVA Finding) With regard to select demographic variates, significant within group differences were reported for instructor, age, race, and association with culturally different.

13. (Programmatic Observation) Though the content developed for the seminars was universal in many aspects, the individuality of each of the four instructors with regard to delivery and commitment to the goals of the program varied. The classroom observations of on-going seminars assisted in the determination that members of the treatment group may not have received similar content, sensitivity training activities, and/or experiential [roleplays, simulations, critical thinking, and cooperative learning] that serve to motivate students toward a more positive awareness, understanding, appreciation, and/or acceptance of multicultural education and teaching children of diversity.

14. (Programmatic Observation) Classroom observations of the clinical seminars seemed to indicate that teachers are human beings who bring their cultural perspectives, values, hopes, and dreams to the classroom. They also bring their prejudices, stereotypes, and misconceptions. Teachers' values and perspectives mediate and interact with what they teach, and influence the way messages are communicated and perceived by their students.

15. (Programmatic Observation) A considerable number of preservice teachers in the treatment group indicated through journal writings (Appendix G) and class discussion that they are fearful of teaching in inner-city schools. Documented in EXCEL student journals, and further supported by related research (Contreras, 1988; Bennett, 1988; Wayson, 1988), many preservice teachers indicated generally positive feelings about children of diversity; however, the commitment to teach minority children was limited. The students often wrote descriptively of their fear of teaching in a inner-city school. The comments

alluded to acts of violence within the schools, lack of administrative support in providing a consistent, meaningful framework for discipline, inability to have regular contact with parents, lack of a knowledge-base relevant to helping children with varied learning styles and cultural mannerisms, the depressing state of teacher morale and facilities within the urban settings, and the enormous energy level required to teach in urban settings. Thus, this evidence is supportive of the need to prepare preservice teachers for the challenges to be encountered in teaching in educational settings diverse in population. This preparation may be accomplished through improved required courses and field experiences focusing on multicultural education .

16. (Programmatic Observation) Most preservice teachers surveyed were not knowledgeable of the history or culture of the ethnic groups with which they would most likely have contact in the public schools and felt they had inadequate skills for teaching a diverse student population. In that teacher educators are now being called upon to prepare a cadre of predominantly white teachers to educate an increasingly diverse student population, teachers unable to educate all students will only serve to perpetuate the current social conditions.

17. (Programmatic Observation) A great majority of preservice teachers entered EXCEL with racist and sexist values; many tended to be unconscious of this reality or wanted to deny it.

18. (Programmatic Observation) Preservice teachers assigned to field placements diverse in population were not always under the direct supervision of a cooperating teacher committed to multicultural education.

19. (Programmatic Observation) Several preservice teachers felt that they did not have enough time to develop education that was multicultural and social reconstructionist. Additionally, some of the preservice teachers did not see the value of multicultural and social reconstructionist education because they planned to teach in predominantly white schools (Appendix G).

20. (Programmatic Observation) Preservice teachers were more likely to complete a field experience with minority students when it was required than when it was not.

21. (Programmatic Observation) University faculty and preservice teacher training in alternative learning styles and practices which promote student-instructor contact, cooperative learning, and multiple feedback levels helps all students.

22. (Programmatic Observation/Literature Review) Students who came to the teacher education program varied considerably in their ability and experience dealing with the complexities of issues in the field of multicultural education. According to Niggle (1989), students with different cognitive levels may require different combinations of environmental factors to experience positive intellectual development.

23. (Programmatic Observation/Literature Review) People who hold negative attitudes toward minorities may be reluctant to express their attitudes through public behavior because norms of tolerance and politeness are typically held in American society.

24. (Literature Review) A society where prevailing ethnocentric attitudes continue to escalate disfavor toward people of diversity through discriminatory behaviors, policies, and practices (based on race/ethnicity, religion, gender, special needs, class, sexual orientation/preference, and/or cultural differences) warrants, as an effective means to counteract such harmful results, an understanding of the theoretical concept of basic human attitudes and the development of attitudes that result in prejudicial and discriminatory behaviors.

25. (Literature Review) It is possible that preservice teachers in the EXCEL program can not in a one semester term be recreated in ways that impact positive change in their attitudes toward cultural diversity.

Recommendations

The findings and conclusions of this study suggest that in the interest of trying to enhance the education received by all students, the recommendations which follow be considered. The recommendations as a result of these findings must be prefaced by an understanding of the exploratory nature of this study. This study was a pilot effort undertaken with the purpose of understanding the results of the EXCEL I experiences in terms of preservice teachers' understanding of, responsiveness to, and responsibility for the cultural diversity they are certain to meet while teaching within a pluralistic society. Before addressing the recommendations, it is important to note that the hard findings of this study only slightly supported the value of multicultural coursework within the EXCEL field-based seminars focusing on multicultural education and related issues of

diversity as a treatment to effect change in preservice teachers' attitudes toward diversity and teaching children of color. And although there exists some support in the literature for the value of culturally diverse field placements in teacher education programs, the results of this study did not support this contention. These results tend to parallel the research findings of Henington (1981) which suggest that attitudes are difficult to change.

At the end of the study, preservice teachers continued to reflect a social distance preference at the level "having merely as a speaking acquaintance" in working with children of diversity. Additionally, the mean scores for the factor Flexibility/Openness continued to find the preservice teachers operating at a low cross-cultural adaptability level. It is important to note that this high degree of social distance preference and inability to accept differences cause concerns about the complexity involved in helping preservice teachers feel comfortable when working with culturally diverse students and their parents. The mean scores indicative of preferred social distance and low levels of flexibility/openness contrasted the preservice teachers' overwhelming belief that teachers should provide cultural experiences for students. Recommendations based on these findings suggest a need to increase levels of cultural sensitivity.

Based on this study's findings, one might conclude that culturally field experiences do not make a dramatic difference in the changing of attitudes of preservice teachers toward diversity and/or working with children of color and cultural differences. Thus, one might ask, "why recommend further study on culturally diverse field placements as an integral part of a teacher education

preparation program?" Although this study found weak evidence that seminars in multicultural education change attitudes and no evidence that culturally diverse field placements change the attitudes of preservice teachers, there are possible reasons for this study's findings to have been contradictory to much of the existing literature. The following reasons might be considered as possibilities for such findings: (1) changes in the attitudes of the preservice teachers did not show in aggregated groups, (2) attitude changes of the preservice teachers may not be measurable with the existing instruments used within this study, or for that matter measurable by any existing instrument on the market, (3) attitude changes for the preservice teachers was possible but could have been negatively impacted by the vehicle for delivery of the multicultural education content and field experiences, (4) one semester might not be sufficient time to show a positive change in overall attitudes of preservice teachers, and (5) educational programs, even the best possible, may not be able to change the attitudes of preservice teachers.

Rigor within research design efforts requires the acceptance of the ANCOVA findings in suggesting recommendations for educational practice and future research. However, it is possible that, if coursework and field experiences designed consistent with literature findings were utilized in a replication of this study, a different outcome might result. Therefore, additional recommendations regarding research and program design are provided.

Research Recommendations

1. (ANOVA/ANCOVA Finding) Evidence that attitudes are changed by multicultural coursework and diverse field placements is not very strong from this particular study. If attitudes can be changed by (a) studying multicultural education and related issues of cultural diversity and (b) participating in culturally diverse field placements, future research may have to examine factors such as content presentation, time availability, knowledge-base and attitudinal levels of instructors, and other processes utilized within or outside this study.

2. (ANOVA/ANCOVA Finding) Although there were no significant differences reported in attitudinal change of preservice teachers toward diversity as a result of the type of field experience in this study, further research in this area is needed. The present research base of culturally diverse field placements is not presently sufficient in breadth or depth to draw final conclusions. Whatever the reason for the implied ineffectiveness of field experience for this study, there is need for a thorough review and objective evaluation of the field experience component in teacher education programs. Indeed, if teacher education preparation programs are to be meaningful and effective in developing positive attitudes, then the coursework and field experiences ought to be not only well-designed and well-conducted, but also appropriate for, and congruent with, the level of cognitive and affective readiness levels of their preservice teachers (Banks, 1992; Bennett, 1986; Niggle, 1989; Perry, 1970).

3. (ANOVA/ANCOVA Finding) Further research designs should consider the relevance of a longitudinal study that administers the posttest attitudinal

measures a second time to measure retention of learning which may have become enhanced, remained the same, or diminished.

4. (ANOVA/ANCOVA Finding) Further research efforts should consider the continued development and revision of instrumentation to measure attitudes. The adjustments deemed most critical include fine-tuning the scales to increase the potential for upward variability, particularly for the Bogardus Social Distance Scale.

5. (ANOVA/ANCOVA Finding) Future research should make a concerted effort to utilize random sampling in assigning preservice teachers to the control and experimental groups in an effort to control for preexisting differences between the sample groups. Random sampling will enable the researcher to balance the sample make-up within the groups. For example, Caucasians and females dominated the sample population for this study, possibly confounding the ANOVA results regarding the demographic variates of race and gender.

6. (ANOVA/ANCOVA/Programmatic Findings) Future research should take into consideration the influential relationship that often develops between the student teacher and the directing teacher. Quantitative studies can only deliver so much useful data. Too often, "what's happening in the field experience or the college classroom" is not uncovered by means of quantitative data. Research combining the best of both designs could serve to further the utility of the study results for theory, research, and practice

7. (ANOVA/ANCOVA/Programmatic Findings) Another recommendation centers on the need to assess the attitudes, beliefs, ideologies of the clinical

educators who are to serve as the instructors and the need to provide extensive training for the faculty responsible for teaching the content. To teach from a multicultural perspective is inherently controversial, particularly if the instructor has participated in relatively limited multicultural education training. In addition, without an understanding of how existing power and economic structures promote inequity and injustice, it is difficult to participate and/or facilitate meaningful discussions on multicultural education and the injustices resulting from its absence.

8. (Literature Finding) In the limitations section, weaknesses in the use of quantitative design were noted. It is strongly suggested that further research efforts focus on studies that are qualitative in nature. For examples, qualitative analysis of the preservice teachers' journal entries employing the constant comparative method and selective theme sampling and observations at the field site may point to sources for the noted effects. Further research studies should move beyond self-report instruments to observation of behavior in the field setting, placing more emphasis on the specific constraints and opportunities present within the field site.

9. (Literature Finding) Recently, Gillette (1990) addressed the issue of the entreatment by educational researchers of those who study teacher education to attend to its content and to the contexts in which it occurs via more naturalistic means. Gillette wrote that "the manner in which one investigates any aspect of preservice teacher education must give attention to the complex set of relationships among program features, settings, and people" (Gillette, 1990, p. 5).

Zimpher (1987) further posits that "our investigative measures must seek to distinguish the subtleties of interaction far beyond the descriptive data currently collected. We must probe intentionally and measure its effects on practice" (p.142), particularly, the influence of the relationship developed between the preservice teacher, the supervising teacher, and college supervisor. Although this study is not designed to probe deeper through qualitative analysis, further field-based study, qualitative in nature and at the application level of practice, would strengthen understanding and evaluation of preservice teacher levels of multicultural awareness to applications of multicultural practice.

10. (Programmatic Finding) It is strongly recommended that further research studies emphasize interactions between university faculty and preservice teachers in relation to the expectancy theory.

Programmatic Recommendations

With regard to the curricula decisions made in the College of Education and Human Services' EXCEL preinternship program, the findings of this study have notable implications. Specifically, the examination of findings indicated that preservice teachers enrolled in the multicultural seminars had more positive posttest mean scores across the three instruments than the preservice teachers not enrolled in the seminars. Thus, if the purpose of teacher education curricula is to prepare preservice teachers for the reality of the classrooms for the twenty-first century, then courses addressing the issues of diversity should be considered as an essential part of any preservice teachers' program of study. In

truth, whereas the colleges of education bear the responsibility of educating and training the majority of the future leaders of this nation, it is necessary that curricula decisions be relevant to the reality of all student needs and workplace settings. In this context, it is incumbent that pivotal curricula decisions incorporate issues of diversity in teacher education programs.

1. (ANOVA/ANCOVA Findings) If preservice teachers are actually operating at the social distance level of "having merely as a speaking acquaintance" with people who are different from themselves, then possibly an even more individualized approach than implemented within the current EXCEL program is necessary to promote among preservice teachers a greater acceptance of diversity. Experiences to increase cultural sensitivity are strongly suggested.

2. (ANOVA/ANCOVA Finding) Across the Cross Cultural Adaptability Inventory pretest and posttest factors, all three groups consistently reported the weakest cross-cultural adaptability skill as being Flexibility/Openness (FO). According to Kelley and Meyers (1993), a nonjudgmental attitude and flexibility of role behavior are cited often in the literature as major components of cross-cultural effectiveness. It is suggested that programmatic content address experiential learning that might enhance preservice teachers' abilities to be not only tolerant, but accepting, of ways in which others are different from themselves and to enjoy the different ways of thinking and behaving that are at the heart of the cross-cultural experience.

3. (Programmatic Finding) Students respond to the delivery and commitment to multicultural education in a polarized manner. The concepts of

cognitive and affective levels of development should be explored and clearly defined for use in education. Exploration into this area might explain the differences in levels of student understanding and acceptance of diversity. Educational experiences within teacher education programs need to be tailored to accommodate students' initial levels of cognitive and attitudinal functioning.

4. (Programmatic Finding) Professional development activities should be provided for all EXCEL personnel to foster implementation of multicultural education and acceptance of cultural diversity.

5. (Programmatic Finding) The seminar sessions need to be extended from a one hour and 15 minute seminar to a three hour credit course providing two hours of university faculty-student class contact time. This additional on-campus course time is to insure quality time for students actively to reflect on and discuss the content being facilitated and the experiences being encountered in the field settings. The extended time-span would allow the clinical educators to cover the material in a manner which invites active participation on the part of the students. The present time-frame of one hour is too short to accomplish the many objectives at levels of application, analysis, synthesis, and evaluation.

6. (Programmatic Finding) Presently, the clinical educators work two days in their respective counties and three days at the university. Time needs to be provided as a permanent part of the weekly schedule for professional development opportunities for the clinical educators, and to provide quality opportunities for questions, updates, and feedback. The program has very strong programmatic goals and a synergistic faculty, but little time to reflect,

refine, and revise collaboratively. Extended time is also critical for conferencing sessions between the clinical educators and the EXCEL students. The absence of time to develop and implement innovative multicultural education activities, and deliver content using varied instructional strategies and resources serves as an obstacle to reaching all the students.

7. (Programmatic Finding) In the efforts of EXCEL to better prepare teachers for teaching culturally diverse students, the written materials and resources utilized in the seminars should be updated and utilized better. As in many programs, certain materials are developed by staff who eventually rotate out of the clinical education program. The replacement faculty may not utilize, be unfamiliar with, or have a commitment to the worth of some materials developed by previous faculty. These observations appeared to be the case with some of the material printed in the students' instructional packet, and the also expensive resource materials housed in the EXCEL office gathering dust.

8. (Programmatic Finding) Necessary monetary resources for programs can no longer be guaranteed to keep the EXCEL program on-going. Consideration of materials and support staff needed to make the program as beneficial as its potential indicates should be taken seriously. True, most of the clinical educators hired for this program are both creative and energetic, but too often the academic program suffers because the instructors are handling technical and routine office matters in lieu of using the time to develop and research new and innovative multicultural materials and content. Addition of support staff, purchase of updated software materials and office equipment, and

funds to develop materials would serve to enhance the professional image of the program. This is one way in which advocates of multicultural education can highlight commitment in a reconstructionist manner. A program that is professed to be of such great academic and social value is often not viewed by others in the same way, especially if it has the least auxiliary and monetary support.

9. (Programmatic Finding) On-going cultural assimilator training (i.e., a method of programmed instruction that exposes participants to specific incidents critical to successful interaction with the different cultures) should be provided for not only the preservice teachers, but also for the participating college faculty, field supervisors, and field experience directing teachers.

10. (Programmatic Finding) EXCEL should provide on-going social and educational opportunities which allow education students to interact with people of diversity, particularly school-aged children and adolescents.

11. (Programmatic Finding/Literature Finding) Field experience for preservice teachers should have the benefit of supervision by qualified and well-trained educators versed in the area of multicultural education. The mentoring process can not be successful without close monitoring, evaluation, and continued modification to meet the needs of the students served.

12. (Programmatic Finding/Literature Finding) Integration of multicultural education within the EXCEL program is necessary, but not sufficient alone to prepare preservice teachers to meet the challenges of teaching in pluralistic setting. Required courses in multicultural education and related areas should be a reality, not just a possibility written as a future goal or as a forum for discussion

only. The emphasis in multicultural education in the EXCEL program should be supported by full-time regular faculty, who, in turn, must be versed in the area of multicultural education and diversity. In addition to in-class modes of delivery, experiential learning should be a focus.

13. (Programmatic/Literature Finding) Traditionally, the EXCEL clinical educators promote multiculturalism through efforts to increase knowledge and awareness within the academic milieu, but these alone are insufficient to bring about the "working together" necessary in a pluralistic society. To prepare preservice teachers to function effectively and productively in a pluralistic academic classroom setting, the EXCEL faculty must progress beyond awareness of differences and knowledge-base information to application of practice, aimed at both dramatic and subtle changes in individual and collective behaviors.

14. (Programmatic/Literature Finding) One component devoted to academic content in multicultural education and field experiences with culturally diverse students is not sufficient to make dramatic changes in preservice teachers' attitudes toward teaching culturally diverse students. Therefore, it is recommended that educational leadership be reconceptualized with a moral dimension that emphasizes: (a) stewardship, (b) an attitude of influence and inspiration, not just discrete skills or qualities, (c) a repository of values, beliefs, emotions, and norms that guide behavior, bond relations, and give meaning, (d) vision to see what is and what might be and the creative artistry to reframe important social issues, (e) versatility with respect to multiple lenses and frames of reference to problem solve, (f) flexibility to deal with on-going change and

diversity, (g) commitment to values and ideas much larger than one's self, and (h) care of others, regardless of race, ethnicity, culture, religion, gender, class, disability, and/or sexual orientation/preference. This paradigm shift in leadership must be pervasive throughout all components of the various teacher education programs at the University of North Florida, and it must be modeled by faculty members and administrators.

15. (Literature Finding) In response to the significant implications of demographic and social trends indicating that a major goal of education must be to help low income students, children of color, and females to develop the knowledge, skills, and attitudes needed to participate successfully in the mainstream workforce and society in the twenty-first century, reform efforts have been and should continue to be notably pervasive in the EXCEL program at UNF. Efforts to attain such a goal are not possible without the restructuring of the EXCEL program to parallel its basic canons, beliefs, assumptions, and culture in a way that motivates understanding, respect, and acceptance of diversity.

In concluding this section on recommendations, it is stressed that the EXCEL program appears to be effective in many ways at better preparing teachers to function more effectively in culturally diverse academic settings. But the successes, as evidenced by this study's findings and the preservice teachers' journal comments analyzed from randomly selected journal entries (Appendix G), are still very much at the surface level. Too many preservice teachers are leaving the college void of the type of experiences, skills, knowledge, and attitudes required to teach culturally diverse students effectively in a humanistic, equitable,

and just way. This one program, in addition to the few elective courses taught by one UNF full professor versed thoroughly in multicultural education, can not do it alone; multicultural education possibly should be a required part of the curriculum. Although this recommendation is not strongly supported by the findings of this study, it is a recommendation that emerges from both the review of the literature and the perception that more and better instruction in multicultural education will likely be more effective in changing preservice teachers' attitudes and teaching behaviors than did the brief experimental treatment accomplished in this study.

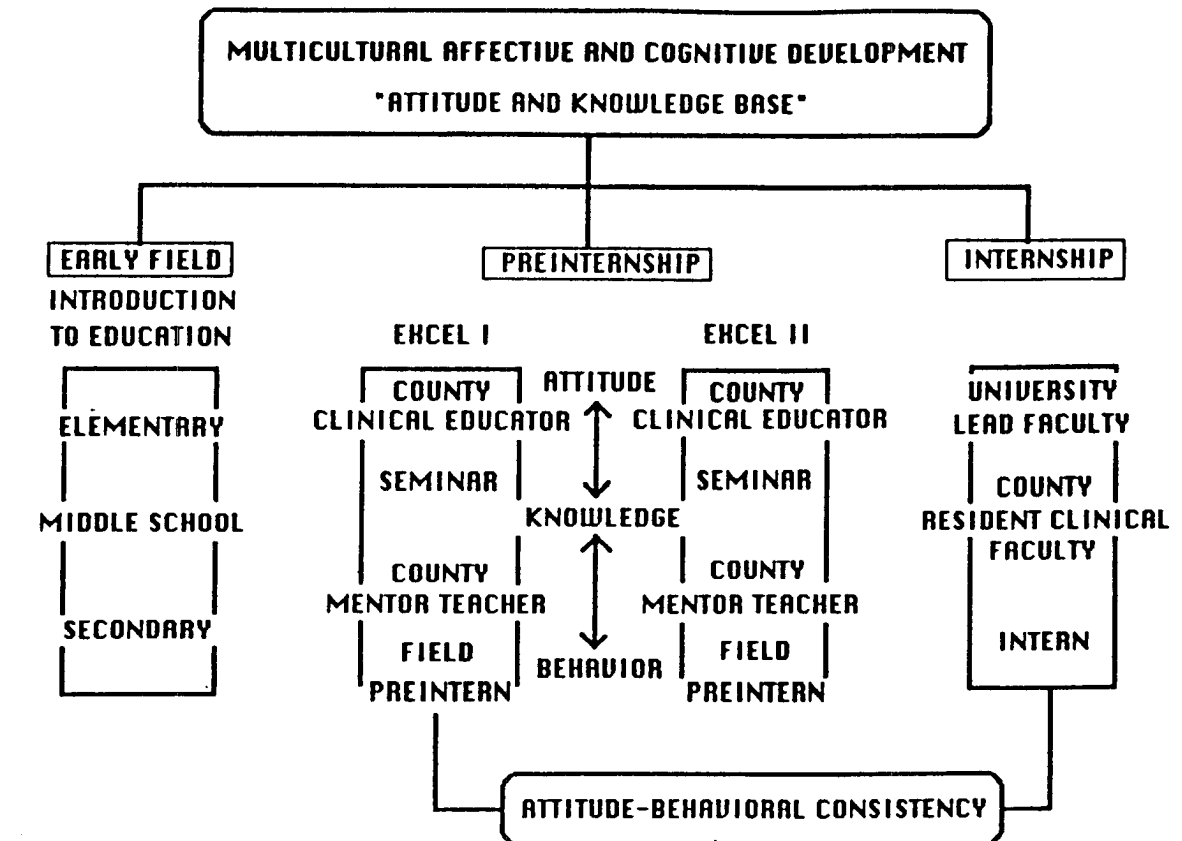
The goal of understanding and accepting diversity is not likely to be achieved by merely being aware of one's attitudes and behavior. However, awareness will build the foundation for transformational and social reconstructionist action for reformation of national, state, and local social institutions, particularly, educational institutions (Banks & Benavidez, 1980; Burstein & Cabello, 1989; Grant & Koskela, 1986; Paine, 1988; Zeichner, 1989). Although the EXCEL seminars had many universals in common, it is important to note that the individual faculty carried with them their own personal baggage. As Banks (1986a) aptly stated:

Teachers are human beings who bring their cultural perspectives, values, hopes, and dreams to the classroom. They also bring their prejudices, stereotypes, and misconceptions. Teachers' values and perspectives mediate and interact with what they teach, and influence the way messages are communicated and perceived by their students. (p. 16-17)

APPENDIX A Clinical Education Continuum

← THE CLINICAL CONTINUUM →

<p>EARLY FIELD EXPERIENCES Freshman/Sophomore Field Seminars Field Experiences</p> <p>Field-based Introductory Seminars taught by community college and college of education faculty.</p> <p>Early field experiences are designed to introduce students to culture of schools.</p> <p>Provide opportunities to examine personal beliefs about the teaching/learning process.</p> <p>Designed to clarify link between general studies and content students will teach to their future students and to increase understanding of the structures of various disciplines.</p> <p>Monitored early field placements ensure exposure to a diversity of school settings and students.</p>	<p>PREINTERNSHIP FIELD EXPERIENCES Junior/Senior EXCEL I and II Mentor Teacher Cadre</p> <p>Four exemplary teachers on special two year assignments conduct field seminars, EXCEL I & II.</p> <p>Exemplary teachers serve as members of Cooperative Study Team and address a county-identified educational concern.</p> <p>Opportunities to analyze and solve teaching problems; practice critical teaching skills.</p> <p>Monitored field placements ensure exposure to a diversity of school settings, students and teaching strategies.</p> <p>EXPERIENCED TEACHERS</p> <p>Cadre of Mentor Teachers who demonstrate excellence in selected teaching strategies serve as on-site mentors for clustered EXCEL students and for inservice colleagues.</p>	<p>INTERNSHIP FIELD EXPERIENCES Senior Internship: 1 semester Interns Clustered at Alliance Schools</p> <p>A cluster of 18 preservice interns clustered at each Alliance school.</p> <p>Alliance Interns are: -clustered into teams -assessed by performance-based outcomes</p> <p>3 urban elementary schools serve as models for restructuring and provide a transition for interns into the profession.</p> <p>Alliance Faculty include: -2 on-site Resident Clinical Faculty at each school, -40-60 ALLIANCE classroom teachers, -COEHS Lead Faculty.</p> <p>EXPERIENCED TEACHERS</p> <p>Participate in on-traditional course linked to school improvement initiatives; delivered during the school day.</p> <p>Create learning communities.</p>	<p>BEGINNING TEACHER 1st Year of Teaching Professional Orientation Program Clinical Practicum</p> <p>Beginning teacher/poor teacher teams participate in specially designed clinical practica.</p> <p>Practica taught by teams from university and public schools.</p> <p>Emphasis on analyzing teaching problems and cooperatively developing solutions.</p> <p>Critical "tools" needed by beginning teachers identified.</p> <p>Policy implications for school districts and urban teacher preparation programs identified.</p>
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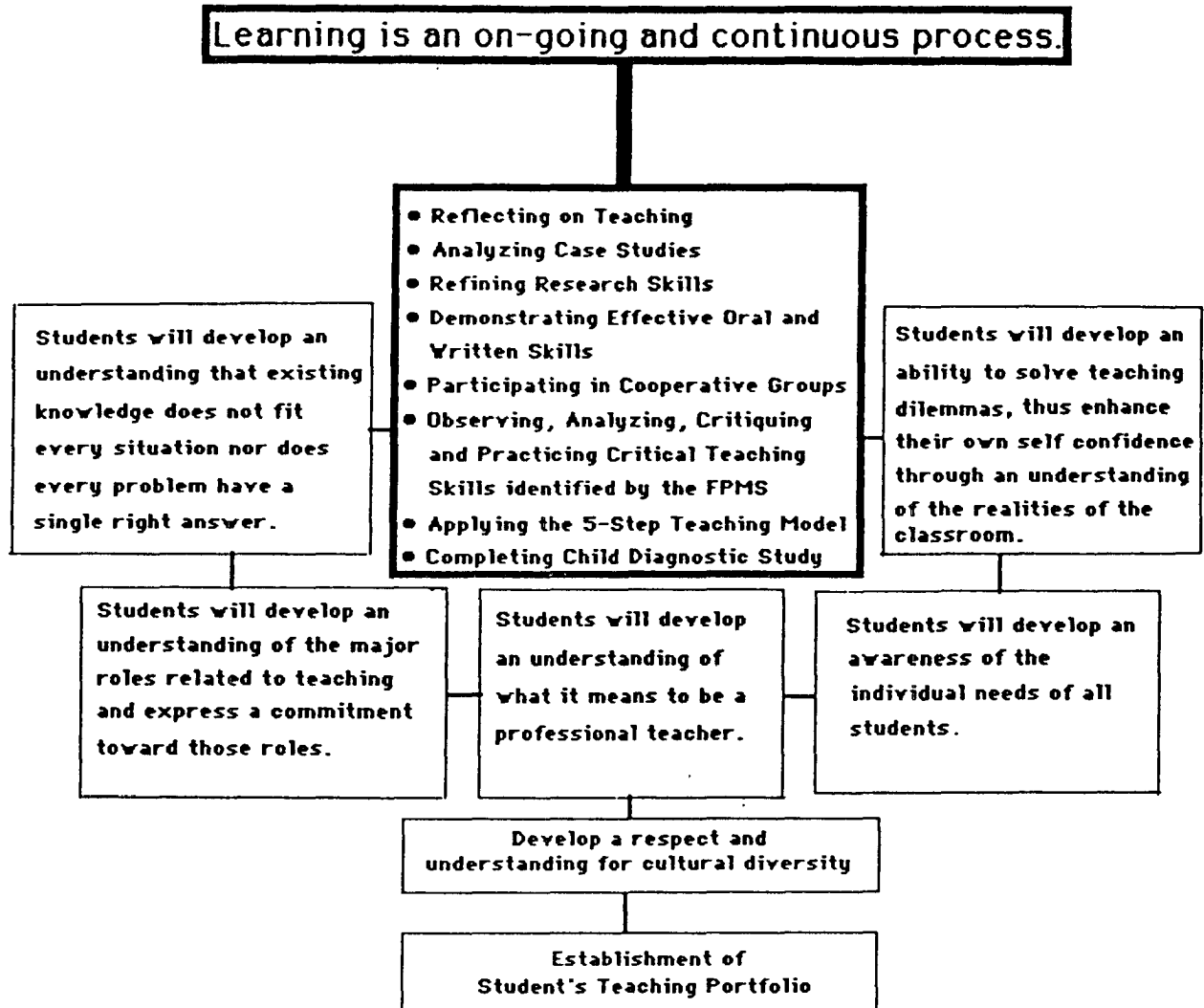


CLINICAL CONTINUUM IS CONCEPTUALIZED AS AN ON-GOING LEARNING PROCESS WITH FOUR BENCHMARKS: EARLY FIELD; PREINTERNSHIP; INTERNSHIP; AND BEGINNING TEACHER EXPERIENCES.

EXCEL=EXCELLING IN CLINICAL EDUCATION LEARNING
 INITIAL TEACHER PREPARATION PROGRAM COURSE FOR UNDERGRADUATE AND GRADUATE
 PRESERVICE TEACHERS (ELEMENTARY/SECONDARY/SPECIAL EDUCATION MAJORS/K-12)
 SEMINARS (1 HOUR AND 15 MINUTES WEEKLY)
 FIELD (50 CONTACT HOURS PER SEMESTER)
 (CULTURALLY DIVERSE FIELD PLACEMENT)

INTERNSHIP: 16 WEEKS/1 SEMESTER OR
 TIE: TWO TERM INTERNSHIP EXPERIENCE (FIRST YEAR PILOT STAGE)
 URBAN INNER-CITY FIELD PLACEMENT

APPENDIX B
EXCEL Strands



EXCEL students will use the strategies and skills listed in the center box to fulfill the seven surrounding objectives. The connecting lines indicate the integration and interrelationships of the objectives with each other and the central strategies leading to the establishment of a teaching portfolio. Students will achieve the goals by developing the following norms of professional interactions: collegiality, experimentation and risk-taking, reflectivity, multicultural sensitivity, teacher-as-decision maker, commitment to teaching and ongoing inquiry.

EXCEL/ADEEB

APPENDIX C
Instrumentation Permission Signature Letter



COLLEEN KELLEY
HUMAN RELATIONS
CONSULTANT

July 6, 1993

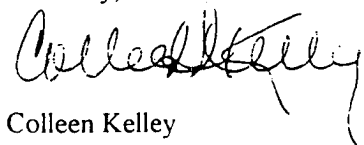
Patty Adeeb
University of North Florida
College of Education—Office of EXCEL
4567 St. John Bluff Road South
Jacksonville, FL 32216

Dear Ms. Adeeb:

With regard to the eventual inclusion of *The Cross-Cultural Adaptability Inventory (CCAI)* in your research report, the *Inventory* (fifty inventory items) and the scoring key (not the *Scoring Sheet* itself) may be included in an addendum to your report, along with this letter, with the following notation at the bottom of the listing of the inventory items::

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Sincerely,



Colleen Kelley

APPENDIX D
Population Sample Letter of Intent

University of North Florida 4567 St. Johns Bluff Rd. S., Jacksonville, Florida
32224
Office of EXCEL (904) 646-2533

Dear UNF Education Students,

The purpose of these instruments is to gather information about preservice teachers' attitudes toward diversity and multicultural education. The rationale for this experience is to enhance and strengthen the knowledge, skills, and attitudes deemed necessary for preservice teachers to meet the challenges of teaching for the 21st century. The information collected will hopefully provide positive directions for future curricula decisions in the EXCEL program.

The instruments attached address cultural adaptability, cultural diversity awareness, and social distance preference with regard to diversity. There are no "right" answers, only what you believe. Some of the questions are factual (demographic in nature) and others are attitudinal. Please respond to each item with your first feeling reactions and to the best of your ability.

All responses will be strictly confidential and will not have an effect on your EXCEL grade. Social security numbers have been requested solely for the purpose to organize the pre and post instrument data. All social security numbers will be removed prior to analysis of the data. You are not required to participate in this experience.

Thank you in advance for your participation to help in this endeavor.

You will be asked to complete the instruments on two different calendar days:

1. at the beginning of the Spring '93 term prior to preinternship, and
2. at the end of the Spring '93 term following preinternship.

Respectfully,

Patty Adeeb
EXCEL Director

APPENDIX E
Pretest and Posttest Data Collection Instruments
Demographic Information Questionnaire
Cross Cultural Adaptability Inventory
Cultural Diversity Awareness Inventory
Bogardus Social Distance Scale

Demographic Information Questionnaire

Social Security Number _____
Preinternship School Site _____

Please write your social security number and the name of the school you were assigned to for the preinternship field experience at the top of this page and each of the surveys. For confidentiality of responses, all social security numbers will be removed after the pre and post assessment are matched.

1. EXCEL I Student: Yes No
 1 2
2. EXCEL Instructor: Colt Hahn Lisella Rodgers
 1 2 3 4
3. Gender: Male Female
 1 2
4. Age: 18-23 24-34 35-50 50-over
 1 2 3 4
5. Ethnic
 Background: Caucasian Non-Caucasian
 1 2
6. Major
 Classification: Regular Education Special Education
 1 2
7. Expected Teaching
 Level: Elementary Middle Secondary
 1 2 3
8. Approximate Association with People
 Other Than Your Own Culture and/or race:

 Never Occasionally Frequently
 1 2 3

Dear Student: Thank you for sharing time to help with this study.

The CROSS-CULTURAL ADAPTABILITY INVENTORY

Dr. Colleen Kelley and Dr. Judith Meyers

Survey instrument deleted, paper copy available upon request

Survey instrument deleted, paper copy available upon request

CCAI SCORING SHEET

Survey instrument deleted, paper copy available upon request

CULTURAL DIVERSITY AWARENESS INVENTORY

1. I believe my culture to be different from some of the students I will teach.

Strongly Agree 1	Agree 2	Neutral 3	Disagree 4	Strongly Disagree 5
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2. I believe it is important to identify immediately the ethnic groups of the students I will teach.

Strongly Agree 1	Agree 2	Neutral 3	Disagree 4	Strongly Disagree 5
---------------------	------------	--------------	---------------	------------------------

3. I believe I would prefer to work with students and parents whose cultures are similar to mine.

Strongly Agree 1	Agree 2	Neutral 3	Disagree 4	Strongly Disagree 5
---------------------	------------	--------------	---------------	------------------------

4. I believe I would be uncomfortable in settings with people who speak non-standard English.

Strongly Agree 1	Agree 2	Neutral 3	Disagree 4	Strongly Disagree 5
---------------------	------------	--------------	---------------	------------------------

5. I believe I am uncomfortable in settings with people who exhibit values or beliefs different from my own.

Strongly Agree 1	Agree 2	Neutral 3	Disagree 4	Strongly Disagree 5
---------------------	------------	--------------	---------------	------------------------

6. I believe other than the required school activities, my interactions with parents of students I will teach should include social events, meeting in public places (i.e. shopping centers), and/or telephone conversations.

Strongly Agree 1	Agree 2	Neutral 3	Disagree 4	Strongly Disagree 5
---------------------	------------	--------------	---------------	------------------------

7. I believe I am sometimes surprised when members of certain ethnic groups contribute to particular school activities (i.e bilingual students on the debate team or Black students in the orchestra).

Strongly Agree 1	Agree 2	Neutral 3	Disagree 4	Strongly Disagree 5
---------------------	------------	--------------	---------------	------------------------

8. I believe the family's views of school and society should be included in the school's yearly program planning for the students I will teach.

Strongly Agree 1	Agree 2	Neutral 3	Disagree 4	Strongly Disagree 5
---------------------	------------	--------------	---------------	------------------------

9. I believe it is necessary to include on-going parent input in program planning for the students I will teach.

Strongly Agree 1	Agree 2	Neutral 3	Disagree 4	Strongly Disagree 5
---------------------	------------	--------------	---------------	------------------------

10. I believe I will sometimes experience frustration when conducting conferences with parents of the students I will teach whose cultures are different from my own.

Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1	2	3	4	5

11. I believe the solution to communication problems of certain ethnic groups should be the student's own responsibility.

Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1	2	3	4	5

12. I believe English should be taught as a second language to non-English speaking students as a regular part of the school curriculum.

Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1	2	3	4	5

13. I believe when correcting a child's spoken language, one should role model without any further explanation.

Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1	2	3	4	5

14. I believe that there are times when the use of non-standard English should be ignored.

Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1	2	3	4	5

15. I believe in asking families of diverse cultures how they wish to be referred to (i.e. Caucasian, White, Anglo; African American, Black) at the beginning of interactions.

Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1	2	3	4	5

16. I believe in a society with as many racial groups as the United States, I would expect and accept the use of ethnic jokes or phrases by some of the students I will teach.

Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1	2	3	4	5

17. I believe that there are times when racial statements should be ignored.

Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1	2	3	4	5

18. I believe a student should be referred for testing if learning difficulties appear to be due to cultural difference and/or language.

Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1	2	3	4	5

19. I believe adaptations in standardized assessments to be questionable since they alter reliability and validity.

Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1	2	3	4	5

20. I believe translating a standardized achievement or intelligence test to a student's dominant language will give the student an added advantage and will not allow for peer comparison.

Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1	2	3	4	5

21. I believe parents of the students I will teach will know little about assessing their own children.

Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1	2	3	4	5

22. I believe that the teaching of ethnic customs, traditions, history, and contributions will not be the responsibility of public school programs or personnel when I teach.

Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1	2	3	4	5

23. I believe it will be my responsibility to provide opportunities for students to share cultural differences in foods, dress, family life, and/or beliefs.

Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1	2	3	4	5

24. I believe Individualized Education Program meetings or program planning should be scheduled for the convenience of the parents.

Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1	2	3	4	5

25. I believe I will make adaptations in programming to accommodate the different cultures of the students I will teach as my enrollment changes.

Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1	2	3	4	5

26. I believe the displays and frequently used materials within the settings I teach should represent at least three different ethnic groups or customs.

Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1	2	3	4	5

27. I believe I will use a regular rotating schedule for job assignments which includes each student in the class I will teach.

Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1	2	3	4	5

28. I believe one's knowledge of a particular culture should affect one's expectations of the student's performance.

Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1	2	3	4	5

BORGARDUS SOCIAL DISTANCE SCALE

Survey instrument deleted, paper copy available upon request

Survey instrument deleted, paper copy available upon request

The CROSS-CULTURAL ADAPTABILITY INVENTORY

Survey instrument deleted, paper copy available upon request

APPENDIX G

Journal Analyses

Journal Analyses. Although not intended as an area of study at the onset of this research design randomly selected journals written by the preservice teachers in the two experimental groups [treatment] were examined for comments pertaining to the program, multicultural education in general, and/or teaching children of diversity. The qualitative results of these randomly selected journals warrant further research to observe attitude behavior consistency for preservice teachers in educational field settings and their ability to synthesize relevant multicultural education material. The results also provide additional justification to continue and strengthen the EXCEL seminars in relation to content, skills, and experiences facilitated regarding multicultural education.

Following are some of the comments shared by the EXCEL students randomly selected from an equitable racially representative sample of the students within the program. At best, their comments overall indicated that (1) the course generally improved the student's feelings about different multicultural groups, and (2) the field experiences opened many avenues for thought and opportunities to reflect more realistically on their attitudes, beliefs and values. Although there were many positive comments shared within the journals, the following selected comments cause one to question exactly how successful a program is in preparing teachers for the challenges of teaching in urban settings.

"I'm not prepared to help all those children. There are just too many needs, and too little time to get to all of them."

"I believe that we should meet the needs of the children we teach, but it's impossible. There are just too many needs, and too little help. I've tried for a month just to reach one student's parents,

but no one returns my calls. I have a feeling that his parents don't speak English."

"I don't understand why teachers have to be everything to everyone. It's not fair."

"I can't believe how many academic levels these kids are functioning on. How can one teacher be expected to help them all reach their potential."

The EXCEL program, the recipient of national awards, is successfully reaching many of its students, but can the program be improved to better prepare preservice teachers? The above comments lead one to believe that the teacher education program at the University of North Florida could benefit from improved areas within curriculum and pedagogy. This statement is not to cast a shadow on the past and present successes of the program, but rather to shed light on areas to be improved and/or developed in order to better prepare preservice teachers for the challenges of teaching within a pluralistic society.

"There were three fights yesterday in the hallway. No one did anything because they were afraid that they would be hurt. By the time the security got there, the kids were really messed up. I don't know if I want to deal with this on a daily basis. I'm reconsidering my career choices."

"I can't believe that I'm actually afraid of some of my fourth grade boys and girls. We remove dangerous objects from their possession all the time. One little girl actually carried a ten inch kitchen knife in her purse. She told us that if that girl bothered her again during lunch that she was going to cut her."

"The skin-heads have formed a new group at the high school where I'm preinterning. They all wear items symbolic of Nazi Germany. The girls have shaved the sides of their heads, and they wear black and dark purple lipsticks. The boys never come to school without their combat boots. Just the sight of them frightens me. So far, they keep pretty much to themselves, but you never know what they might be capable of doing."

"One of the female black teachers was cornered in her classroom last week by a gang of boys that were not official students of the school. They really scared her, but they didn't hurt her. All they wanted was her purse. She told them to stop playing around, and to leave her alone. They pulled out a gun; she gave them her purse. Would they have really hurt her? I never walk alone anymore to my car parked in the school lot."

Violence is a reality in many of our educational settings. But this is not just a problem for inner-city schools. In training teachers for tomorrow's classrooms, the subject of violence and racism must not be ignored. Courses that deal directly with conflict resolution and foundations of racism are critically needed. The courses are necessary, but not sufficient to deal with the behavioral events identified above. Policy and practice, schools and community organizations, administrators and community leaders, teachers and parents, students and staff, must all work together to heal open wounds of racism and violence.

"I don't know much about black children. I've never associated with many black people. At school, I find it difficult to understand some of the children when they speak. Often, I feel embarrassed to ask them to repeat what they have said. After all, they are speaking English."

"Why do I have to learn about multicultural education? I'm not planning on teaching in an urban school. I hope to teach in a rural setting like Clay County."

"I don't understand why he constantly corners me in the hallway. It's as though he's making a dare for me to move him out of the way."

"I have one Hispanic child who never asks for help from the teacher when the other children pick on him. Why doesn't he tell the teacher, so he can be of help."

"What are we going to do at Christmas when so many of the children in the class are Jewish. I was looking forward to playing Santa for my class."

"I hate wiping their runny noses. It makes me sick to my stomach."

Wilson (1984) argued that the most exciting and rewarding experiential learning derives from total immersion experiences. He further concluded that "cross cultural experience should be required if more sensitive teachers for a more culturally pluralistic society is a priority goal" (p. 190). Yet Law and Lane (1986) report that teachers ready to enter the classroom are no more accepting of various ethnic groups than the national samples spanning six decades. If the goal of schools is to educate students to meet the challenges of the 21st century, then the necessity of multicultural awareness in teacher education is without question, especially considering the role teachers play in the education of children. Multiculturalism is a reality of society, not just an isolated phenomenon within the walls of educational settings. Additionally, diversity is visible in forms other than race. The umbrella for multicultural education also encompasses gender, age, sexual preference, religion, and special needs differences. Multicultural education is the "process whereby a person develops competencies in multiple systems of standards for perceiving, evaluating, behaving, and doing" (Gibson, 1984, p. 8).

"I can not stand to hear my directing teacher screaming at these kids all day. There has to be a better way. When I approached her about trying something new to control behavior, she just laughed at me. She said that screaming was all these kids understood and responded to. If this is so, why is she still screaming?"

"I wanted to do some cooperative learning activities with the class, but my directing teacher said that her class could not deal with the lack of structure. I have a great rapport with the children and feel that they would love the activity. But I have to remember that it's my directing teacher's class, and not mine."

"I wanted to do a special unit on Native Americans, but my directing teacher told me to stick to the regular curriculum. We have five Native American children in the class that have never heard the Columbus story from the Native American's perspective."

"My directing teacher is having a difficult time understanding why I can't salute the flag. As a Jehovah Witness, I can not uphold such symbolic behavior. This doesn't mean I'm un-American. I love this country, but I also must stand by my religious convictions."

One of the most difficult tasks in multicultural education for preservice teachers is the translation of multicultural goals into teaching behaviors (Grant & Koskela, 1986). Grant and Koskela suggest that little of what is learned at the university is actually ever put to use in the classroom during field experience. In support of this, Argyris (1980) commented that too often preservice teachers learn for knowledge and not for action. Often, there is little support by the directing teachers for infusing multicultural content and/or activities into the class curriculum. Field experiences should be supervised by directing teachers capable of helping preservice teachers transfer campus learning to classroom teaching.

"I never knew there was so much history regarding black culture. Why haven't we studied about the different cultures before reaching college? The things we've learned about in this class such as black dialect and rituals have really helped me to better understand the high school students I'm working with."

"I really felt like I was the kid being laughed at because of being different. The roleplays actually simulate the real life feelings."

"I like the times we give to discussions during classtimes, but often we have so much to accomplish that the discussions get put on the back burner."

"I'm enjoying the multicultural text immensely, but I do feel overwhelmed at times when I think that I'm responsible for knowing all of this."

"My teacher never lets me get my point across. I don't have the same values as her. We seem to be at odds during the discussions. She thinks that I come on too strong. Well, maybe I do. I'm tired of being stereotyped and having people think that minority means dirty or negative."

"The discussions in this class about racism have been very intense. I must have had my head in a cloud because I never realized that such forms of prejudice and discrimination existed within the schools."

"When we heard about your background, we were all amazed. I always thought that black people hated whites for what happened to them in the past. You have shown us that this is not the way it is for everyone. I'm ashamed that I ever thought that you didn't like me because I was white."

"I used to think multicultural education was just a black white issue. Being in this course has really helped me to see that this is not the case."

"I'm white and I have struggled my whole life. Why is it that only the scholarships and summer internship programs are open only to minorities? I thought we were not to discriminate. It seems a little contradictory to me."

"I don't want to know another language. Is that so terrible?"

"Are we going to talk about societal issues again, that's not what I need to learn how to teach."

"I always thought Maria was being disrespectful when she wouldn't look at her teacher when he spoke to her. The lesson on Mexican culture has helped shed new light on her behavior."

Both negative and positive attitudinal changes were initiated through class seminars that focused on diversity as evidenced by the above statements.

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